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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS

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NATURAL THEOSOPHY. NO. XI.

MATERIALISM. IMMORTALITY.

'There are,' said the celebrated French philosopher, Des Cartes, 'two kind of substances in the universe. They are *body* and *mind*. The distinctive of the formet is *extension*; that of the latter is *thought*.' Mr. Locke controverted the correctness of the latter part of this doctrine. He doubted whether a man asleep always had thoughts; yet he then possessed mind. It is an acknowledged maxim in philosophy, that where there is action, there must be *an actor;* where there is motion, there must be *a mover;* of course, where there is thought, there must be *a thinker;* something which thinks. Thought, therefore, is a phenomenon, not a substance. The vexed question on this subject is, whether mental substance be material? Do thought and feeling, sensation and volition, result from modifications of matter?—Dr. Good expresses the opinion that this question cannot be determined *with certainty*, to the satisfaction of all reasonable men. In his judgment, there is a possibility that mental phenomena may proceed from certain forms and actions of material substance. There is some evidence that the sensations of color and music are of this description. But the philosophy of this thing lies beyond our depth. It is transcendental.

Great alarm has been taken at the doctrine of materialism. It is represented as putting in imminent peril the doctrine of immortality. But the correctness of this representation is not apparent. Why should not the hope of immortality be as safe in the hands of the one substance as in the hands of the other? There is no evidence that one kind of substance is less indestructible and eternal than the other; that matter is more perishable than mind. It is not believed that a single particle of matter has ever perished; but that there now are as many of these elements as there were at the epoch of the creation; that they are undecayed, and in a state of perfect preservation. How, then, can materialism endanger the doctrine of immortality?

The conception of this danger arises, undoubtedly, from the fact of *organization;* the thought of matter, and that of organization, become *identified;* and, so far as we know, organizations are not perpetual; they wear out, they come to an end. Hence the dread of *materiality*, as being the foundation of thought, feeling and volition. The peril, however, is not avoided by denying the doctrine of this materiality. For, so far as our acquaintance extends, *organization* is requisite to mental phenomena. Mind never thinks, feels, chooses or desires, except through the medium of organization. We may undertake to say that mind *can* think, *does* think, and *will* think, without the medium of a material organ, but it would be an *assumption;* a mere opinion without proof.

Let there be a fair, satisfactory instance given of the action of mind, unconnected with material organization, and that might be a presumptive argument. Such an instance, however, has not been produced. We do know, and the fact is acknowledged, that the minds of men do act through the medium of organized matter.—And why is it thus? There must be some good reason for this fact. God has so constituted man's nature. He would not have done it without an adequate cause. And we can know the future only from the past. If, in this life, the mind must have a material organ, analogy, our only premise in the case, indicates that such will be the fact in the future life. And this indication is confirmed by the doctrine of the resurrection. What need of the resurrection of the body, if the mind be competent for knowledge, holiness and felicity without it? It has been often and justly said that God does no superfluous work. We hence conclude that the work of the *resurrection* is no superfluous thing.

We, therefore, regard the opinion, that what has been denominated 'materialism' is hostile to the doctrine of immortality, to be an entire mistake. This doctrine may stand as safely on the basis of materiality as on any upon which we can justly place it. We cannot get rid of the doctrine of mental organism, because this is an acknowledged fact. We may *assume* the independence of mind, but the truth of it we cannot prove. And why need we be anxious to prove it? The substance of matter is, doubtless, as indestructible as that of spirit. And there may be an organism which will not wear out; which will last longer than 'the moon shall endure.'

Admit that the mind is wholly spiritual, still it is an organization; it is a constitution. It is a spirit existing under a certain form and law. It is a dependent existence, and must be sustained by a power which proceeded forth and came from God. How, then, is the doctrine of immortality compromised or perilled by the theory of the mind's materiality. If the basis of the mind be material, it hence follows, that matter is capable of all mental and moral phenomena; capable of thought, knowledge, virtue, benevolence, purity, faith, hope, charity, joy; that which is unspeakable and full of glory.' The question is, not at all, what the mind *can be*, or do, or enjoy; for all this is already known and confessed. The mind's powers are, on both sides of the question, allowed to be the same. The materialist ascribes to the mind the same godlike endowments and capabilities, as the spiritualist. And he equally has faith in its immortality. There was never a more firm and enlightened believer in this doctrine than was Dr. Priestley.

It is alleged that God, being a pure Spirit, thinks and acts without a material organ. And as man was made in God's image, he, also, can think and act without a body. But both these assertions are assumptive and proofless. Many enlightened theists and christians have believed that God Himself possesses a material part.—The celebrated Christian father, Tertullian, wrote a book, entitled, 'The coporeity of God.' And the great Milton strenuously supported the same opinion. And they derived much plausible argument from the sacred declaration; 'God made man in His own image, and after His own likeness.' Now, as on the admission that God possesses a material part, His greatness, perfection and glory remain undiminished; so, likewise, the soul of man, admitted to have a material basis, loses not ought of its incomparable faculties and excellence. The soul *is*, *what* it is: and this, whether its basis be one thing or another.

We know nothing either of God or of the world about us, except by their phenomena.—What the essence of God is, or what the essence of the world is, we know nothing more than that they must be competent to produce their known phenomena. We cannot first understand the essence of a thing, and thence come to the knowledge of what the phenomena of it will be. The order of the process is the reverse. The essence must certainly be adequate to produce the phenomena. And while the phenomena of the world indicate the adorable intelligence, power and benignity of God, they do *not* indicate whether the essence of God be *material* or *immaterial*. We do not know that a material essence cannot possess all the wisdom, energy and goodness displayed in the phenomena of the world. If we knew that the essence of matter possessed no properties but those which are gross and *mechanical*, we might hence infer that intelligence and volition come from another source. But of this knowledge we are destitute. We may know that men are thinking, sentient, voluntary and moral beings; and that God is, at least, in a comparative sense, infinitely intelligent, powerful, holy and perfect. God and men, therefore, being the subjects of these attributes, we can neither *deteriorate* them by believing their essence to be material, nor *elevate* them by believing the essence of them to be immaterial. They are what they are. If we believe the essence of them to be the essence of *body*, it does not make them mortal. Nor, if we believe the opposite side of the question, does it necessarily render them immortal. Let us, then, correct ourselves of these deceptive illusions.

Know then our work, nor more essay to scan
Than this; to know that God is God, and man is man.

S. F.

SOUTH SEA ISLANDS.

From a Narrative of Missionary Enterprises in the South Sea Islands, by John Williams, of the London Missionary Society, between 1823 and 1834, we proceed to take a few passages, illustrating the encouragement which has of late years drawn so much of missionary enterprise in that direction. First, we give a remarkable instance of Polynesian superstition, connected with the introduction of the Gospel into the island of Rurutu.

'An island called Rurutu, about 350 miles to the south of Raiatea, was visited by an epidemic, which appears to have been exceedingly fatal. As the natives regard every such calamity to be an infliction of some angry deity, two chiefs of enterprising spirit, determined to build each a large canoe, and with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the winds and waves, in search of some happier isle. They felt convinced that if they remained, they would certainly be 'devoured by the gods,' whose anger they had in vain endeavored to appease; and that, should they not succeed in reaching any other land, they could but perish in the billows of the ocean.

Everything prepared, Auura and his party launched their canoes, unfurled their sails, and were soon out of sight of their lovely but devoted island, and, as they supposed, out of the reach of their infuriated deities. They arrived at the island of Tubuai, and after having recruited their strength and spirits, determined on returning to their native isle, hoping the plague was stayed. They launched their vessels and committed themselves again to the waves. Baffled in their attempt to return by a violent storm, they were at length driven to the Society islands, and landed on the island of Maurua, the farthest west of the group. The Mauruans informed them that they formerly worshipped the same deities, and attributed every evil that befel them to the anger of their 'evil spirits;' but now they were worshippers of Jehovah, the one living and true God.'

They left Maurua for one of the neighboring islands, in quest of the missionaries, and landing at Raiatea, were conducted to public worship on the Sabbath, and placed at once under Christian instruction. Auura expressed very frequently his anxious desire to revisit his own island, to carry to his relatives and countrymen the knowledge he had obtained of the true God and his Son Jesus Christ, expressing at the same time his fears, that on his return he should find very few of his relatives and friends alive, as the evil spirit was devouring the people so fast when he fled from the island.

To their native island, however, they at length returned, accompanied by two teachers, supplied with some elementary books, and a few copies of the Gospel in the Tahitian language, from which their own did not materially differ. If the Christian teachers had done no more than deliver these benighted sons of nature from the childish terrors of superstition, and the unhappiness, (which a look back to our childhood will restore to memory,) arising from a proneness to the dread of the supernatural, their errand would not have been in vain. But they did more. They not only put an end to the reign of terror, 'and overthrew the habitations of cruelty,' reared by superstition, but immediately laid the foundations of the new worship on the ruins of the old.

'After an absence of little more than a month, we had the satisfaction of seeing the boat return from Rurutu, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the prince of Peace. On reading the letters we received, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy, which the angels of God will experience, when they shout, 'The kingdoms of this world are become the kingdoms of God, and his Christ.'

A meeting was held in our large Chapel (at Raiatea,) to communicate the intelligence to the people, and return thanks to God for the success with which he had crowned our first effort to extend the knowledge of his name. Among the addresses delivered on the occasion, was the following, by Tamatoa, the king. Perhaps a finer illustration of the similitude of the knowledge of God covering the earth as the waters cover the channels of the great deep, will not be readily found, than was used by this great chief:—

'Let us,' said he, 'continue to give our oil and arrow root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work, we behold the great deep: it is full of sea; it is rough and rugged underneath, but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices; but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness, and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep.'

The following is the author's statement relative to the numbers professing Christianity.

'The places to which the Gospel has already been conveyed, from the Tahitian and Society Islands, are the Sandwich island group, 3000 miles to the north of Tahiti, inhabited by a population of 150,000 souls; the Austral islands, a group 400 miles to the South; the Paumotu, the Gambier, and the Marquesan, to the eastward; together with the Harvey, the Navigators, and the Friendly islands to the westward. These various groups are inhabited by a population little short, I think, of 300,000 persons; the greater part of whom have abandoned idolatry, with all its barbarous practices, its horrid rites, and superstitious customs.—Their sanguinary wars have ceased; the altars of their gods are not now stained with the blood of human beings, offered up in sacrifice; and mothers have ceased to destroy their innocent babes.'

The author now draws a comparison between Rarotonga in 1823, and the same place, ten years after, in 1834.

'In reference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants when I first visited them in 1823, and when I left them in 1834. In 1823 I found them all heathens; in 1834 they were all professing Christians. At the former period I found them with altars and maraes; these, in 1834, were destroyed, and, in their stead, there were three spacious and substantial places of Christian worship, in which congregations amounting to six thousand persons, assembled every Sabbath day. I found them without a written language, and left them reading in their own tongue 'the wonderful works of God. 'I found them without a knowledge of the Sabbath; and when I left them no manner of work was done during that sacred day. When I found them in 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island, where family prayer was not observed every morning and every evening.'

But these extraordinary changes were not confined to this one place. He goes on:

'What has been said of Rarotonga is equally applicable to the *whole* Hervey island group; for, with the exception of a few at Mangaia, I believe there does not remain a single idolater, or vestige of idolatry, in any one of the islands. I do not assert, I would not intimate, that all the people are real Christians, but I merely state the delightful fact, that the inhabitants of this entire group have, in the short space of ten years abandoned a dark, debasing, and sanguinary idolatry, with all its horrid rites; and it does appear to me that if nothing more has been accomplished, this alone would compensate for all the privations, and labors, and expense by which it has been effected.'

RELIGIOUS EDUCATION OF THE YOUNG.

The earlier this course of improvement can be commenced, the better. Childhood is the fittest season for religious education. There are some indeed who think differently; who say, for instance, that the Bible should be wholly kept from the hands of children, in order that they may study it more impartially when they grow up. Their minds, it is said, are so immature as not to be capable of deciding aright what is true and what is false, and hence it is wrong to instil into those minds what may be only injurious prejudices. Such reasoning, one would think, bears too much resemblance to that which is employed to defend the exclusion of the Bible from the hands of even the adult laity, to be regarded with distrust by any genuine Protestant.

The principle to this objection to early religious instruction is palpably absurd. It would require us to omit all instruction of the young; for, in this point of view, the case is just the same respecting all subjects of education as respecting religion. Why not refrain from teaching children geography, for example, lest the books or lessons which we use should communicate wrong views of the science, such as the weak intellect of childhood could not repudiate. Do you say, the principles of geography are more generally agreed upon than the doctrines of the Bible? But general agreement by no means certifies the truth of principles; for the greater part of mankind have been agreed in principles which are now ascertained to have been false. This objection overlooks the fact that children must be trained in some way or other; if not in the way they should go, necessarily in some way they should not go. The only question is, shall we use our highest wisdom as to their education, or leave it to be wholly a random thing? Reasoning of the sort we are considering would prohibit us from educating children concerning any of the duties of common life, lest they should form habits subversive of candor and correct judgment. Why should we bring up children to be, as we think, good citizens? or to practice habits of industry in any one of the callings of life? Perhaps when they grow up they will think we taught them wrongly; or at any rate perhaps they would have thought so if we had not biased their minds by education.

From the constitution of our nature and the arrangements of Providence, it is impossible that the human soul should remain a blank till it becomes mature. It cannot reach maturity, save through the discipline of culture, either designed, or what we call accidental. It cannot remain in any fixed condition. It has a tendency to expansion and developement, like the tendency to growth in a tree. The longer discreet culture is delayed, the harder it will be to effect desirable results. How should we think of a farmer, who, instead of training his tree in what he judged to be the best direction, should avow that he preferred to wait till it became large and vigorous through the lapse of years and could take a more firm and decided bent? The truth is, the soul of a young child may properly be likened to a prolific patch of earth. If we do not employ its energies, through our own care, in the production of wheat, or of some other valuable grain, it will bring forth a rank growth of useless and noxious weeds. The question whether weeds or grain shall be the product depends upon our management of the soil, in the case of the human heart almost or quite as much as in the literal cultivation of the earth. The constitution of the child's nature, his circumstances, his actions, (for he must act in some way or other,) would create habits without any help; and if those habits are evil ones, better that he had never been born, or had been exposed in infancy to certain death. Were it possible to keep him aloof from every good influence, he would necessarily become corrupt and hardened, being alienated from God and spurning all that is lovely and desirable in life. The worst we can do respecting our children is to leave them to themselves in such a world as this. We are to do the best we can and trust the event with God. It is important, indeed, (and this point has not received, by any means, the attention which it deserves,) that along with the inculcation of particular sentiments and practices which we believe to be correct, we should seek to cultivate, even in the youthful soul, a spirit of candor, a perfect readiness to be convinced of error by sound reasoning. But unless it is wrong to instruct children in any principles whatsoever, save that of utter indifference to all, it is not wrong to instruct them in religion. Why not demand that the man in mature life should delay forming religious principles till old age, on the ground that as years roll on he will become more and more capable of impartial and correct judgment? Is it said, the situation of manhood imperatively requires the application of religious principle? And can it be meant that religious principle is not needed by the child? Are the fear of God and obedience to his commandments of no importance in the early relations of life? It is true the duties of manhood are more weighty than those of childhood; and so, too, the duties of middle age are usually more weighty than those of early manhood. But is this any reason for postponing the culture of principle? By no means. Other things being the same, the sooner intelligible truths are instilled respecting religion or any other subject the better.

The young need the influence of religion for the promotion of their own present happiness. Probably this fact is not in general enough regarded. When we think of religious instruction for children, we are perhaps too apt to refer its beneficial effect altogether to the future. But it is to be considered, that the more we can subject even a child to religious impressions and convictions and motives, the better it is for its own present well-being. Whatever the young can comprehend in respect to religion may be useful to them on their small scale of life, just as what is comprehended and practised by the adult is useful to him on his larger scale. Children may be made partakers with adults in that 'peace that passeth all understanding,' which the world can neither give nor take away.

Besides, children have a vast influence over the welfare of those around them. The happiness of their social intercourse with each other depends mainly on their mutual dispositions. The character of one child helps to mould the character of another. The conduct and qualities of children affect, to a very serious extent, the happiness of their parents, and that of all nearly connected with them; and while a wise son will make the heart of his father to rejoice, an undutiful son may bring down his gray hairs with sorrow to the grave. The more even the youngest children regulate their little lives by Christian principle, imitating their Lord and Savior, whose character they may be made in a measure to understand, to revere and to love, at a very early age, the more useful and amiable will they become to those about them—the more dutiful and affectionate towards their parents, the more kind and gentle and self-denying towards their brothers and sisters, and schoolfellows and playmates, the more faithful and exemplary as respects all the relations which they sustain, whether in their own family at home, or in the school or the street, or any social companionship abroad. The longer the principles of Christian piety are withheld, the longer is the human being denied access to those fountains which alone send forth waters wholly sweet. Childhood has its responsibilities, its adversities even; nor, in the view of the child, are these responsibilities or adversities of a trifling nature, however they may seem to us. These little burdens, to them not little demand patience, resignation, courage, faith, hope, charity—in a word all the principles which are demanded by mature life and which [illegible] only can impart. [Christian Examiner, for September.

ALLEGED DEFECTS OF UNITARIAN PREACHING.

Unitarian preaching is said to be cold and lifeless, wanting in interest and efficacy, wanting in power over the affections, wanting in those solemn and fervid appeals, which touch the heart, awaken the conscience, rouse all the religious sensibilities of our nature. This is an old complaint; yet it comes up from so many different quarters, and is so often repeated, that we cannot refuse to give it a hearing. Admitting then, that it is not wholly groundless, that there is room for improvement here, and need of it, I still maintain, that whatever may have been the case in former times, the charge of coldness and lifelessness is not one to which the Unitarian preaching of the present day is peculiarly liable. I believe that much of the ablest and most effective preaching in the world is now to be heard in many of our Unitarian pulpits. Indeed, it is a subject of frequent remark, that Unitarian preaching is everywhere becoming more serious, more evangelical and spiritual, in the right sense of the words, more animated and soul-stirring. And this is certainly the case; nor, in this regard, do we fall a whit behind those who claim for themselves a monopoly, not only of all the true light, but of all the vital warmth of religion.

Still it cannot be denied that dulness is a besetting sin of the pulpit, and has been from the days of Chrysostom to the present time. 'Dull as a sermon,' 'tedious as a homily,' are phrases which have become proverbial in every language throughout Christendom. For a defect so universal, there must be some universal and permanent cause. And it will be found to lie, partly in the subjects which we handle, partly in the materials upon which we act, and partly in ourselves. Our concern now is solely with ourselves, and with ourselves especially as a distinct class of preachers. Without apologizing, then, for indolence and unfaithfulness, which seldom, I believe, exist, I aver again, that our preaching is better than the average, and better in the very point which we are now considering, possessing a more true and hearty fervency both in spirit and manner. It is not, of course, to be expected that we should all be eloquent orators. It is not in the power of some of us to be. We want the requisite gifts, talents, temperament. Nor can we, at all times, discharge our public duties with the same degree of satisfaction either to ourselves, or to others. They recur at such short intervals, and overtake us in such different states of body and of mind, that to be always equally fresh in feeling, novel in illustration, and energetic in enforcement, is next to impossible. The whole head is sometimes sick, and the whole heart faint, yet the preparations for the pulpit—the full tale of brick must be forthcoming, whether straw can be found or not. And this necessity which is laid upon us to prepare a new discourse for the coming Sabbath, or what is harder still, to raise an old one from its grave, often haunts us through the week like a guilty conscience, and troubles our very dreams. And who, among the most gifted of us, are able, on every occasion, in our performances, to work ourselves up to a desired degree of interest, animation, and engagedness? Indeed we should not work ourselves up at all. The warmth we need, should come spontaneously, if it come at all. It should be the result of solemn, earnest, prayerful meditation; the offspring of a faith which clothes its objects with life and reality, which brings the remote near, and renders the unseen present and visible. Like the prophet of old, we should speak in the name of the Lord, not because we must, but because we cannot help it. 'His word is in my heart,' should be the feeling of each one of us. 'His word is *in* my heart, like a burning fire shut up in my bones. I am weary with forbearing. I cannot refrain.' This is the kind of fervor we need,—not wrought up for the occasion, not caught from sympathy, not an excitement of the nerves,—but the genuine fervor of a believing and earnest spirit, of a heart that is filled and glowing with the love of God, of truth, of virtue, of souls. This is the only warmth which is not factitious, and can never be quenched. It is a species of inspiration; and if we have enough of it, we can never be formal and frigid in our ministrations.

After all, I am free to confess, that I do not consider dulness—a tolerable degree of dulness—as the worst attribute of preaching. Extravagance and exaggeration are worse; a false enthusiasm is worse; an artificial and self-begotten excitement is worse; a flippant sentimentalism is much worse. Indeed the doubt has arisen in many minds, whether what is called *exciting* preaching is, on the whole, and in the long run, the most profitable. Its immediate effects may be obvious and striking; but the impression which it produces is often superficial, and soon passes away; and when after a long course of such preaching we come to inquire for the fruits, they are frequently found to be anything but those of the spirit, 'goodness, and righteousness, and truth.' Besides, such preaching is too apt to be sought for and rested in as an end. It is too apt to be depended upon, not as a means of grace, but as grace itself and ministering grace to the hearers, whether applied and improved by them or not. The strong emotion, the glow of feeling which it awakens, is thought, in many cases, to be all that is needed, is made a substitute for watchfulness, prayer, and personal effort; so that it is by no means an uncommon thing, to find faith dying out, and morality and vital godliness running to a low ebb, in those churches which are blessed with the most powerful ministrations.

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There is still another defect in much of our preaching, which, though not peculiar to ourselves, may merit a moment's consideration. It not only dwells much in the region of abstraction, of vague generalities, but it does not propose to itself a sufficiently distinct and definite object. We are too apt, I suspect, to look upon our congregations as a set of orderly, well-behaved, moral people, who need improvement, who need a larger measure of the Christian virtues and graces, who need to be somewhat more devout and spiritually-minded, and that is all. Whereas we have too much reason to believe, with regard to most of them, that they have not yet breathed even the first breath of the spiritual life; that they are wholly destitute of all true faith and vital godliness; that they need to be made over anew. They need repentance, conversion, regeneration, as much as did those to whom the Gospel was first addressed. They lack not one thing only, but every thing that is peculiar and distinctive in the Christian life. They are spiritually dead; dead to all the higher objects, aims, interests, and hopes of their being; and they must be made alive. They must be awakened, aroused, made to feel their destitution and danger, made to feel that is not the grosser vices alone which destroy the soul and disqualify it for heaven, but that worldliness, indifference, selfishness, thoughtfulness, frivolity, vanity, pride, ambition, avarice, will have the same fatal effect. Let them be taught that conversion is not a doctrine for felons only, but that it is equally necessary to the sober and decent worldling, to sinners of steady habits and respectable characters, to those who are 'lovers of pleasures more than lovers of God;' that all such must pass through a change as mighty, a moral crisis as marked and striking as our Savior had in his thoughts when he said, 'Except a man be born again, he cannot see the kingdom of God.' Let there be this plain, close dealing with our hearers. Let the great sanctions, the awful alternatives of the Gospel be urged home upon their minds and hearts, with those search- [illegible] the conscience; and they will feel no disposition to criticise, or compliment the preacher, but will go their ways 'pricked in the heart, saying, men and brethren, what shall we do.'

[Christian Examiner for September.

'WATCH AND PRAY.'

We ought each, whatever be our circumstances in life, to derive a valuable lesson from the history of Peter. There is a disposition in man to slight the so called small duties of the present hour, to be dissatisfied with the sphere in which Providence has placed him, and to be ever looking forward to some very peculiar combination of events for the exercise of his fancied virtue. We are apt to overlook the daily and hourly returning events of common life, as occasions for the cultivation of goodness. We are too apt to be fancying how we should do, if we were tempted; as if every moment as it passed did not bring with it a temptation and a trial—as if indeed we did not bear temptations ever and every where within our own bosoms. But we forget all this: we fancy ourselves free from temptation, and imagine that we have only at most to be acquiring strength for the day of trial whenever it shall arrive. Yet every day is a day of trial. Every day presents occasions for the exercise of all the moral strength we can command; every day, and every hour calls for all the vigilance of which we are capable.

Supposing that we, like Peter, neglect the call of immediate duty, and waste our energy in anticipations of future effort, of conflicts and victories by and bye; supposing that we slight the plain though apparently humble duties of the present moment, in the delusive idea that the time is not yet come for the trial of our moral power—what must be the consequence? If ever an extraordinary occasion for the exercise of our virtue should arrive, in what condition would it find us? Would it find us any the better prepared for meeting and overcoming great temptations, because we had been yielding to small ones all our days? Would the great occasion for which we had been so long looking, bring with it a supply of strength to make up for what we had been so long wasting in idle dreams? Let none of us encourage ourselves with the shadow of such an idea. The time which is not spent in moral effort, the time in which we are spiritually idle, is not only lost to the soul, but it leaves more to be done for future hours: and if even that day of labor to which we are looking should arrive, we should find that just in proportion as our work had been increasing on our hands, our strength had been diminishing, and that we had made but a wretched preparation for the struggle with great temptations, by suffering our moral strength to be hourly wasting away through sluggishness, indifference and sin. Peter made this sad mistake. He looked and longed for some great scene in which to display his courage and his loyalty. As the future grew bright before him, he overlooked the *little* duties and dangers, as they seemed, of the passing hour. He could not 'watch and pray' now; his mind was too full of coming trial and triumph, to allow him to think soberly of the importance of using the present moments for preparing and proving his soul. He could not then perceive that in his disregard of his Master's solemn and affectionate warning, he was already yielding to a temptation, he was already yielding to his besetting sin of self-confidence. He did not consider that he was thus all the while unfitting himself for future effort. He felt strong enough till the event made him sensible of his weakness, and filled him with shame at the thought that he had been slothfully dreaming of victory when he ought to have been girding for the conflict.

The example of Peter may serve to admonish us of the importance of constant vigilance, and remind us that we need not look far or into the future for temptations; since they are ever at our feet, and hidden in the deep places of our hearts. Let his example remind us how important it is that our principles be tried and strengthened by the ordinary events and duties of each returning day. We ought ever and again to reflect with a watchful eye upon the course of our actions, our thoughts and our desires; for as the lightest feather will determine the direction of the wind, and as a straw will show the turn of the current, so to him who will calmly look back upon his conduct, actions apparently at the time the most unimportant, will serve to reveal the tendency of his character. He on the other hand—such is the power of habit—who sleeps on his watch and suffers his soul to be drifted down the tide of worldliness, will at last, when by some startling event or otherwise he is led to look in upon himself, find there a degree of depravity, the bare idea of which would once have filled him with horror.

THE ARREST.

The Savior, in the agony of feeling we have described, has three times left the spot where his chosen friends are waiting, and three times made his fervent prayer. As he returns from this devotion, he hears at a distance the noise of the approaching rabble. His disciples, fatigued and wearied by the exertions and excitements of the day have fallen asleep. He is grieved at their want of sympathy with his situation, rouses them from their repose, and rebukes their stupidity. Through the grove he descries an occasional glimmer of the torchlights. The voices—at first faintly heard, now ring discordant through the grove. He knows that his time to be delivered up has come. In a moment the armed band arrives. Mark the Savior's conduct. Without an effort at resistance he submits to be arrested, although he possessed power to escape, and knew he was innocent. In the indignation of the moment Peter drew his sword and smote off the ear of a foe. Our Saviour did not commend his valor, nor express gratitude for *such* an attempt to defend his person, but rebuked his improper violence and healed the servant's ear. Still the Savior did not silently submit to their mean and unjust treatment. He asks them if they have come out as against a thief or robber, and reminds them that if such had been his character they should have arrested him before, as they had had daily opportunities of doing when he was teaching in the temple. His disciples forsook him and fled, and Jesus was carried to trial.

From the conduct of Jesus in the events described we may learn a lesson of resignation and of the spirit in which misfortune, abuse and perseeution should be met. Also that under such circumstances, if indeed we can ever be placed in such, there is a right way and a wrong way to defend one's self from insult. The right way was that which Jesus practised himself. The wrong was that which he rebuked in Peter. In the conduct and fate of Judas, we are with warning power reminded that the way of the transgressor is hard. The seared conscience which for years had failed to control his conduct, came at length when he had committed the crowning outrage, to assert its authority, and so severe were its inflictions that reason left him and life became insupportable. The betrayer are instructive examples to warn and to win. It is to be hoped that our familiarity with them will not destroy their power over us.

[Child's Friend.

THE CHINESE AS THEY ARE.

This is the title of a work by G. T. Lay, author of 'The Voyage of the Himmaleh,' and English resident at Canton a few years ago.

'They are patient and persevering to an astonishing degree, and frequently, by intense study and toil, accomplish things beyond the reach of the more gifted but less pains-taking European. But [illegible] tience and perseverance.'

"Social feeling, or good humor, mildness of disposition, and a good natured propensity to share in the mirth and hilarity of others, are seen wherever we meet with a company of Chinamen. We behold shops as we pass crowded with workmen, ofttimes pursuing different occupations, in perfect harmony with each other. We take a passage on board their ships, and we see that, whether at work or play, in dressing their food or sharing a meal, a good understanding prevails. If argument, or a contested point of right, awaken a storm of voices, it is soon blown over; the discord ceases, and all is peace again. To live in society is the meat and drink of a Chinaman; in the company of his fellows he is something—by himself, nothing.

'We know that the practice of 'licking the dust' before the great ones of the earth is a correlate of despotism, and therefore hear of a hundred prostrations in China without surprise. But if we study the Chinese character a little further than the common limits of inquiry, we shall see that they perform these rites of obeisance where fear can have no influence. They bow their heads towards the ground, to the shades of their ancestors, and of the sages who adorned antiquity by the mildness and benevolence of their conduct. The root of their ethical system, or derivation of moral duties, is set in that respect or worship which the younger pays to the elder. Apart from business, the intercourse of natives in China is made up of little acts of homage. The rules of relative duty command an individual to regard a neighbor as an elder brother, and thence entitled to the respect belonging to such eldership. These displays of veneration are not occasioned, then, by dread or hope of gain, but are the spontaneous results of a property essential to the character of the nation. The practical bearing of these facts upon ourselves is important, for they warrant us in assuming that the Chinese will be ready to admire our superiority whenever it shall be accompanied by demonstrations of goodness. If they are inferior to us in those gifts which are chiefly intellectual, we ought, in practice, to make them feel this in a way that must necessarily secure a portion of those kindly and respectful sentiments, with which it has pleased Heaven to endow them. A Chinese delights in religious rites and observances; let us give him the Gospel, that he may find a rational, as well as a pleasant exercise. He looks with feelings of awe at what is excellent; let us earn a share of them, by unfolding the best part of our character to his contemplation. If fear and self-complacency find too much room in the amplitude of his occiput, let us forgive him, and endeavor to cultivate those qualities in him which are truly excellent when directed in their proper channels.

'It is an abuse of terms to say that the Chinese are a highly moral people; for true morality resides in the heart or understanding, and must be reared upon a right knowledge of our Creator in all his ways and works. A morality that forgets one half the decalogue must be wondrously deficient, however complete it may be in the other. I think, however, we may affirm, with a considerable degree of certainty, that the moral sense is in many particulars highly refined among them. From childhood, the value of many relatives duties is graven upon the mind by constant inculcation; and all that is forceful in argument, or beautiful in the domains of nature, is laid under contribution to give effect to moral induction. Respect to parents and elders, obedience to law, chastity, kindness, economy, prudence, and self-possession, are the never-failing themes for remark and illustration. And it cannot be denied, that several of these are practised by not a few, and one or more by almost all, with such few exceptions as one would be readily prepared to meet. But where practice is defective, theory is correct; the individual approves and admires the just and the good, and esteems his neighbor in whom they are found. If taxed with the improprieties of his own conduct, he pleads his infirmity, the hardship of his case, or the force of temptation, but seldom presumes to question the truth of the law. Some have been heard to complain of their vices, as the first in the list of their misfortunes: and I dare say that many others will be found to echo the same lamentations, when we reprove them with a spirit of meekness, or listen to their tales with the interest of a neighbor. Moral culture in China seems, with all its intrinsic and extrinsic defects, to have made a breach in some of the outer walls of Satan's kingdom, which missionaries will take advantage of, when a sufficient number shall have arrived in that country to carry on the siege in the regular way.

'There is a point in their moral history, however, which has often engaged my reflections, and shows very strongly what the habits of self-possession are, if they be only educational, when put to the proof. A Chinese is even, good-humored, and moderate, amidst the common rubs and buffets of life; but if the calamity be beyond the ordinary calculation, he raves like a madman, or stands distracted, without the power of recalling his thoughts or directing his actions. It is somewhere said of Esau, that 'his anger did tear perpetually'—a phrase which seems strongly applicable to a Chinese, whose anger or grief pulls him in pieces, and leaves him no point of rest, no place where he can rally or muster his disordered forces.

'This tendency to be overborne by passion is a weakness in the constitution of a Chinaman, which education might amend, but the grace of God alone can cure. What has led me to this conclusion is this, I perceive that his intellect is precisely in the same situation. Allow him to follow his own course, with ample space for consideration, and he will move on fairly enough, and you esteem him an ingenious and clever man; but summon him to thought without notice, and you conclude him a fool.'

'A Chinaman is a man of business, and therefore understands the value of truth; for if small concerns may be carried on without it, yet it is impossible that mercantile transactions of any extent can be conducted with any success at all where this virtue is practically disregarded. The standard of honesty is, perhaps, as high in China as in any other commercial country. I say perhaps, not wishing to be positive or dogmatical about the matter; for, as we have no other guage but an induction and comparative statement of many particulars, it is not easy to speak with accuracy where every attempt to draw the line or suspend the plummet would encounter a multitude of exceptions. Strangers, who have known this people during the longest space, speak in the best terms of their integrity. Thieves of a most dexterous kind, and rogues of every description, are plentiful in China, because she has a swarming population to give them birth, but they are not numerous enough to affect a general estimate of the national character. If interest has taught a Chinese that honesty is the best policy, nothing save a goodness of heart can have taught him generosity, of which examples are by no means uncommon. A friend told me an instance, a short time since, which happened within the range of his own experience. A gentleman owed a native merchant a large sum of money, for which he had given him a bond as a security for the debt. The former found an opportunity of returning home, but before his departure he went the usual circle of calls to say farewell, and among the rest, to his creditor. This adieu was accompanied by observations which were something like these: 'It gladdens my heart to think of returning to the land of my forefathers, but how is my joy changed to sorrow, when I recollect that I am to leave this country without discharging my obligations to you.' 'Well,' the generous native, 'we can soon settle that.' So saying, he went to his drawer, drew from it the instrument, and tore it in pieces. I regard such acts as these, not as the spontaneous productions of untutored nature, but, where they occur in any frequency, as the results of moral training. A somewhat extensive observation of mankind in different positions, as to moral, social, and civil influence, with much reflection upon the subject, has brought me to this opinion: *Natural endowments of intellect and feeling are by implication the gift of God; but a conscientious habit of rendering to every one his due—of showing compassion to the poor, or generosity to equals, is an acquirement.* And I am persuaded, that, if we expect anything like correctness of principle, where education has not been at work, we shall be mistaken. Travellers are often deceived by an appearance that looks like it, but experience in the end proves it to be a shadow. In husbandry we never look for a harvest without tillage, whatever may be the natural virtues of the soil; nor may we, in morals, ever expect to see any *honestas*, or what is becoming in principle, till mental culture has done its work. The Chinese, therefore, go rightly to work, and shew by their practice that they consider moral goodness only as the issue and recompense of moral training. It might be well for us Christians to take a leaf out of the Chinaman's book; and, instead of complaining so egregiously of the depraved condition of our poor, conclude that we are not entitled to expect anything else till we have furnished them with a good stock of civil and religious knowledge.'

CAMP MEETING.

The following scene in a Methodist Camp meeting, held in August near Washington D. C., we take from the correspondence of the Christian Watchman, and insert here, not to serve as a rude entertainment, but as a monitory view of one of the methods, on occasions annually occurring throughout the country, employed to awaken an interest in the religion which calls sinners to repentance.

'As we drew near the camp the whole company were joining in a hymn of praise, and the mighty chorus of some hundreds of negro voices came ringing with a peculiar sweetness through the forest. We reached the ground, alighted, and tied our horses in a pen formed by small trees cut down near the ground. We entered the camp enclosure. Some sixty or seventy tents formed a complete circumference of a circle of some fifteen rods in diameter. In the centre was erected the preachers' stand; and the seats about we found well filled with some four or five hundred colored people, and a score or two of whites. The preacher, a dark mulatto, was announcing his text. It was from Deut. 32: 29—'Oh that they were wise, that they understood this, that they would consider their latter end.' As to matter, the preacher was somewhat rambling; but his main point was to show that men who consider their latter end are truly wise; and some of his remarks were truly original and striking; and the rich *strings* of Scripture quotations, generally pertinent, made the discourse really a treat. As to manner, he commenced in a calm strain, and so proceeded through most of the discourse; but when he came to close the Bible and began to *labor*, as the preacher grew warm his audience did also; and such shouts of 'Glory,' 'O yes,'—'Amen,'—they ring in my ears now. When the sermon was closed, a young white preacher rose, spoke a few moments, amidst still more deafening shouts, and then invited the *mourners* to come forward to the altar while they sung.—The altar was a sort of pen, fenced off with a low board fence. At the invitation they began to sing, and

altar, where she was laid apparently lifeless on the ground. This scene I witnessed over and over again among males and females. When the singing was ended, some one led in prayer; though it was almost impossible to tell who was the leader, there was such a tumult of shrieks and shouts. We looked around the ground, talked with the white preacher who had charge of the meeting, and came away.

The concluding remarks are free from narrowness. Whatever may be thought of the scriptural grounds of the conclusion drawn, it will be admitted that it accords with that large enlightened charity what can acknowledge the unity of the spirit amid a diversity of operations.

Perhaps some one asks, 'Is God the author of confusion?' Can there any good grow out of such meetings? Let me say to such an inquirer I have known men in whose piety I have the utmost confidence, converted in such a meeting; and I have known others alone at home with only a colored servant to talk with, who have seemed gradually to *grow* from nature to grace; and that both are scriptural instances of the new birth I infer from reading the account of the conversions of Paul and Cornelius, placed side by side in the 9th and 10th chapters of the Acts.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 7, 1844.

LONDON INQUIRER—AMERICAN UNITARIAN ASSOCIATION—SLAVERY.

The report of the American Unitarian Association contains a record of the Resolutions against Slavery, passed by that body, at the annual meeting last May. To these the London Inquirer (unitarian) of July 27, 1844, refers in the following terms:

'We rejoice that our American brethren have 'at length felt it to be their duty, to record this 'public and unqualified protest against the in'iquitous system, which poisons their national 'morality, and degrades their country in the 'eyes of the world.

'The unworthy position assumed by some 'leading men amongst them, and the general 'indifference of the body, as such, respecting 'the slavery question, have been viewed with 'the deepest sorrow not unmingled with indig'nation in this country.

'We rejoice unfeignedly at the step which 'has been taken in the right direction. As we 'have said, the spell has been broken, and we 'shall not despair of seeing the Association 'amongst the most effective and uncompromis'ing assailants of the system.'

Thus the London Inquirer, 'speaking freely,' and 'with solemnity,' and 'in a spirit of love,' not for one only, but for many, declares that he has viewed 'with sorrow and indignation,' the silence and inaction of the American Unitarian Association, on Slavery, previous to the Resolutions of last May, and now anticipates that the Association will become one of the most effective assailants of that institution. Speaking in the same spirit, and with equal solemnity, and a like freedom, we will present some of the reasons why that expectation may, and should be disappointed. But first referring to the Inquirer's retrospective judgment upon the position of our body, we request him to review the grounds on which he thinks himself justified in representing the disingenuous historian and the disinterested traveller.

conduct of a large number among the best citizens and most devoted Christians of this country. We remind him, together with all transatlantic observers, that the circumstances in which he decides for us, that energetic action should be pursued, are entirely different from ours, who nevertheless share with him all the feelings that have led him to demand of us such action. We caution those, too, whom three thousand miles of ocean separate from us, to guard themselves against the effect of *cant* phrases. It is a currency of which we who live where its circulation was commenced, better know the value, than those at a distance can.—For instance, there is quite as much justice in stigmatizing the minority who opposed the passage of the Resolutions, and that numerous and intelligent part of the community which they represent, under the title of 'pro-slavery,' as there is in designating the dissenting worship of the English Unitarians, by the odious name of 'infidelity.' How then explain that men of this description should decline making a 'public protest against that iniquitous system?' Does the Inquirer wonder how his neighbor who has borne all his life long an unquestioned reputation for uprightness and piety, does not come out and sign a public protest against gambling and bribery! As little would self respect dictate a public announcement of the kind expected. We make no protestation of the iniquity of slavery; we give no apology for having avoided doing so. Apology, if any where, is not due on *our* part. The insinuation that men who have always led the lives of patriots and Christians are criminally 'indifferent' to any moral evil in church or state; that men who are 'known and read of all men,' as 'fervent in spirit' and 'zealous of good works,' are deserving the pity and contempt of the civilized and Christian world, on account of the course they seriously and deliberately take, in reference to the *mode* in which their patriotism and Christian philanthrophy shall exert itself;—all this we freely, but kindly say, comes from prejudice:—how instilled into a cultured and liberal mind, it is not *our* duty to examine. Respectfully (for we are all liable to be prejudiced by imperfect information) we only point out the fact; at the same time bringing to the Inquirer's remembrance, that what mode of philanthropic action we shall adopt, is as much a *matter of opinion*, as much concerns our conscience, and as little concerns *his*, as (on his own principles as a liberal Christian) what creed we adopt upon ecclesiastical government, or with what church we connect ourselves in the observance of public worship.

We are now prepared to give to any one that asks—we refuse to all who demand—the reasons of our dissent from the Inquirer's idea that the American Unitarian Association will, and should, 'direct all its energies against the system' of slavery.

First, Because the members of the Association were by no means unanimous as to the propriety of their acting, as a body, on the subject.

Secondly, Because through the honorable self-restraint and good discretion exercised by the active abolitionists in the body, their own strong manifesto gave way to the more temperate one which was adopted, but not till after a long, though amicable debate, and by a divided vote.

Thirdly, The minority have not ceased to be opposed to the Association's giving the whole force of its energies and influence to the active anti-slavery party at the North, already, in their view, hurried on against the obnoxious system of the South, with an impetuosity not yet warranted by the progress of events.

From these and other considerations we argue, that the American Unitarian Association *will not* hereafter act as virtually an effective anti-slavery society; and that public sentiment here would not sustain it, if it did: secondly we maingue, that it *should not*. The minority, then, in accordance with that large party in the New England and other States who do not wish to give their influence, whether directly or indirectly, in favor of the fiery fanaticism of the northern anti-slavery movement, disapprove the method of operation pursued by the leading abolitionists, while at the same time they grant the magnitude of the evil against which their activity is directed. Nay, the worse the system opposed is made out to be, the better for their argument. For so much greater, proportionately, does the difficulty of wise action become. They partake in that 'universal impartial love' which 'remembers the slave, pleads his cause with God and man, recognizes in him a human brother, respects in him the sacred rights of humanity, and claims for him not as a boon, but as a right, that freedom, without which humanity withers and God's child is degraded into a tool or a brute.' It is, in a word, a *great admitted evil*, moral and political, against which such writers as Channing (whose glowing words we have just quoted) have excited a strong feeling, which is not confined to the active abolitionists, but which has spread to thousands who have no sympathy with the spirit of their warfare, and place no confidence in the wisdom of their measures. It is precisely because it is not a simply moral or philanthropic, but also a *political* question, that the right action on the subject involves so much perplexity and danger. Great as the evil is allowed to be, we fear that greater evil might attend any general encouragement given to the reckless animosity we witness against it. Under these circumstances—the pressure of which is but little understood beyond our own shores—we simply withhold our activity, waiting for 'a time to act;' not less than the most clamorous, abhoring the slave system, and not any the less ready to act whenever it shall seem to us that God has pointed out the way. By the manly and enlightened candor worthy of Christian freemen, we ask our brethren in London to review the grounds of those severe judgments which we have received for pursuing the course according with our honest and solemn convictions, and those with which we are threatened, if we continue so to do. This we desire not because we feel accountable to them, but because we are unwilling that our deliberate actions should be misconceived from being seen through a medium of prejudice which has apparently obscured minds towards whose reputed intelligence as well as liberality we entertain the very highest respect.

If the hope that these suggestions may have the weight we think due to them, be precluded by the uncertain tenure by which we hold our transatlantic brethren's good opinion, they will perhaps pay more attention to the testimony of impartial observers. We give it from two classes of European powers and Catholic associations in that respect, says,

'Moreover, in respect to the Catholics who 'dwell amongst us, as they are prohibited at'tending upon Protestant preaching, the only 'opportunity of enlightening them, and guiding 'them in the way of truth and salvation, is in 'the intercourse of social life, and especially by 'the labors of private Christians. And here is 'a wide field of benevolent toil, which ought to 'be cultivated.'

If the Catholics in Protestant families are forbidden to unite in public and family worship with other members of the household, we should not advise a direct and unsought interposition between them and their priests; as if there were no way to salvation but by the truth connected with our own special form of Christianity; but much may be done, in domestic life, to correct the slighting manner, in which they are treated; to abolish the contemptuous epithets applied to them; to cherish their native good qualities; and to diminish the general ignorance and prejudice which fit them to be bad citizens, or the dupes of those who are so.

THE EDINBURGH WITNESS AND AMERICAN SLAVERY.

It cannot be for the interest of any party to pass over in silence all the fruits of the readiness, with which some foreign prints (we do not allude now to the London Inquirer) fail not to turn into popular odium against our country, even the grossest misrepresentations of fact.—Whether colored by the prejudices of the South or the North, the Christianity, or the patriotism, is of a measure little to be envied, which would offer no hindrance to the passage of widely circulating falsehood, of such a dye as to expose the nation not merely to the affected horror of the mercenary press, but even to the just execration of mankind.

Under the title above the New York Observer of last week notices with becoming spirit and in a liberal tone, a piece of extravagance in the Edinburgh Witness, which we pass over. We omit, too, what is next said, relative to the use the Edinburgh writer makes of an aggravated instance of cruelty in the master of a slave, that we may hear the American reply to another transatlantic crimination strangely free from any particle of truth. Even the little article, casually inserted in our paper of today, headed 'Camp-meeting' in a southern State, in which colored persons take the leading part, contains its complete refutation.

'*Even in the matter of salvation the negro is an excluded being.*' This statement comes to us in a paper which, only a few weeks since, we think, published the letter of Mr. Lewis of Dundee, in which he speaks with delight of his meeting for worship with many hundreds of negroes; and in which he declares that the most delightful psalmody which he heard in America was that *made by fifteen hundred slaves in the remote South*. The Scottish public, however, on high authority, believes that 'in the matter of salvation the negro is an excluded being.' Let us come up to the point with American directness. *It is a false accusation.* The gospel is preached every Lord's day to hundreds of thousands of slaves. Thousands of slaves are every Sabbath under religious instruction. Tens of thousands of slaves are faithful servants of Jesus Christ. And we challenge contradiction to the statement, that *as large a proportion of the negro-slaves of America are savingly acquainted with Christ, as of the free subjects of Queen Victoria.* We boldly assert that for one British sailor who hears the gospel, ten American slaves hear it: and that for every Scotch miner or fisherman who believes in Christ, we can produce an American negro who does the same.—And this we say without uttering a syllable in favor of the institution of slavery. The remarks we have penned are such as ought to command the assent even of the abolitionist, provided he be an American patriot.

For the Register.

THE CONNEXION OF BELIEF WITH CHARACTER.

There is such a connexion. What is it? By way of preparation for this inquiry let us note some familiar observations upon the matter.

Controversialists have much to say of 'the evil heart of unbelief.' It is employed by those who recognize the claims of conscience against those who deny these claims, by the Deist against the Atheist, by the Christian against the Deist, by the various sects of Christians against each other. Pride, the love of ease, and love of pleasure, we say, keep the mind from acknowledging the truth. On the other hand, there are those who tell us that belief or unbelief does not depend upon the will, that assent or dissent must be determined not by the state of the affections, but by the nature and amount of evidence in the premises. These say, a man cannot help his belief, and whatever may be his creed, it must have no weight with you in forming your estimate of his character: this is to be determined by a consideration of his deeds, and of the spirit in which these deeds are performed.

Now, here is plainly a great diversity of sentiments, and moreover, in both of these classes of statements, we must perceive a want of qualification, of careful thought and careful expression. What then is the truth?

Belief does depend upon the will and affections. We find what we seek, we see what we use means of seeing. Let precisely the same evidence be presented to different minds, and the most various conclusions will be drawn from it. We are desirous of finding a certain doctrine to be true, and our attention is at once drawn to every argument or fact that serves in any way to confirm the position, while every thing of an opposite character lies, as it were, behind us. On the one hand, possibilities become probabilities, and probabilities become certainties, while on the other hand, objections and difficulties, arising perhaps only from partial knowledge, and to which so many important and admitted doctrines are liable, weigh more than clear, unquestionable testimony. No fact in human experience is more notorious than this to which we allude. It is expressed in a homely proverb, that is upon every one's lips. 'None so blind as those who will not see.' We observe the influence of this principle more or less, every day of our lives. Two men witness the same scene. They have both good eyes, they occupy the same position, the same actions present themselves to their view, yet you shall afterwards hear those two men, in perfect good faith, giving two distinct accounts of this same scene. Actions for which the one had no eyes, were fastened upon by the other. Indeed, so heedless are men, for the most part, touching this matter, that in a great many cases, the will and the affections influence our opinions much more than the evidence in the premises. How easily are men persuaded that the faith of antiquity, of the community, of their friends, of their family is the true faith. What a mockery is it, when they set about, learnedly and with great show of candor, examining this faith. The will and the affections are speaking, not reason. How formidable seem the objections against a new doctrine; the hillock over which we strode but a moment since, has become a huge mountain. 'We know that God spake to Moses,' said the Pharisee, and why?—because we have good reason for believing that Moses uttered divine wisdom, and performed divine works, 'but as for this fellow we know not whence he is,' and why? because his wisdom is disagreeable to us, and because from the spirit of evil he may receive his wonderful gifts; as if the same evil source was not open, at the time of Moses.

To a certain extent, and under certain circumstances, the belief of a man is a good index of his character. 'Wisdom is justified of her children' is a saying of which we must never lose sight. Nothing appears in its true colors or proportions to the diseased eye. To the pure all things are pure. By the righteous, the power and the presence of righteousness will be acknowledged. By the good, the evidences of a good design in the material world will be detected—'The secret of the Lord is with them that fear him.' Obedience thus opens the way to knowledge, and they who love God, receive, welcome, believe in his prophets. For this reason, it is said, that a denial of God and of Christ betokens an evil heart, because this denial evinces a want of that likeness to God and Christ, which is the spring of faith. He who rarely listens to and rarely obeys the voice of conscience, will not recognize its influence over others; they are in his estimate of things, influenced by selfishness, by the love of notoriety, by pride, by a far seeing prudence, by any thing save the love of truth and of God: for what power say they, has this shadowy influence? Since it is true, that the will and the affections, as well as the evidence in the premises, may influence our faith, it must appear that an evil will may sometimes constitute the disturbing force. We may shun the light because our deeds are evil, we may fail to believe in God, because our deeds are not wrought of God, and will not be approved by Him. We love our various idols. Before these we bow in worship. We forget that the mild, beautiful countenance of truth is looking down upon us from the heavens, eagerly waiting for the time, when we shall look upon her and live, when the glance of one instant shall be for an everlasting benediction. Did we only love the truth as we might and should, how earnestly should we seek after her, how easily should we find her, then would the light of Heaven be upon our path, and the peace of God would take possession of hearts that are now racked with doubts. Our great ignorance touching religious truths, our imperfect, halting faith, our foolish dogmatism, must be referred not merely or chiefly to a want of intellectual illumination (though this is a crying want) but to our feeble love of the truth, to the absence of a single, steady aim towards goodness. We believe in the passing shows of this world; wealth and honors, food and clothing are realities: but eternal things, God, truth, duty, love, the heavenly mind, these we account probable; we half believe in them; and when old age or sickness, or failure robs earth of its charms we resort to religion as a refuge. Is it not the evil heart, the heart *joined to idols*, that makes us thus blind? A pure spirit within must bear witness to the truth, or Moses, the prophets, yes the blessed Savior himself plead in vain. We have no desire to say, to what classes of men this blindness especially happens. We will not speak of the 'unbelieving heart' of those who are technically styled infidel, for the disease lurks and is manifested within as well as without the pale of the Church; yes, now as of old, it chills the words that flow from priestly lips. 'Let him that is without sin among you, cast the first stone.'

These general remarks are easy of utterance, but it will not answer to leave the matter here. We must endeavor to apply the great principles that have been stated, and to examine some of the prevailing applications. We are the more desirous of doing this, because we would not be thought to lend countenance to the erroneous, uncharitable, shameful employment of a great truth, to which in its general expression, we have endeavored to give, as it seemed to demand, a strong statement. 'The evil heart of unbelief,'—the phrase is continually upon the lips of theological disputants,—we are warned of the sin of entertaining this and the other heresy—its power over our souls must evince, we are told, that our hearts are not right in the sight of God. When a man abandons orthodoxy, that is, our belief, instead of meeting him with arguments, we call him a sinner, we tell him that his heart is in fault, that he has grieved away the Spirit of God, we endeavor to find in his character, something that will explain his error,—and he who passed for a saint in our fold, has now become a grievous offender. Now against such a course we earnestly protest. No doubt 'the vapors that rise from an evil heart do stupify the intellect,' no doubt, purity will lead us to all essential truths in religion, but then what are essential truths, and how know we that our dissenting brother is not as much in the possession of them as ourselves. We protest against this course for the following reason. I. Because many truths, that are commonly connected with and discussed as a part of religion, have really nothing to do with it; they do not come from the heart, or go to the heart, or furnish any indication of the state of the heart. How often are men told, for instance, that if they do not believe some accredited doctrine, under the name Trinity, they must be evil. Time was when unbelievers touching this matter were burned. But what connexion can be traced between this philosophical doctrine, for such it is, whether true or false, and a holy life? What has it to do with evil or with good? It would be hard to show that the philosopher Plato was the better for believing, or that we are the worse for denying the doctrine.

Again, we protest against the application, because all experience in these matters goes to show that a form of faith, though seemingly founded in, and leading to evil, may be so grasped by the believer as to be in his eyes good and useful. The pernicious elements in a system of religious doctrine, though detected at once, by the quick eye of an opponent, may not be discerned by him who cherishes the system. It is a great fault of controversialists, to charge upon their adversaries, as evil by them committed, the vicious results, which through a legitimate process of reasoning, can be deduced from their dogmas. Look at a few instances.

TEMPERANCE CAUSE—WINE QUESTION.

The selected article on wine,—begun in the last paper, and finished in this,—may, at the first glance, show an aspect unbecoming our sober pages, but the spirit of the piece will be found favorable both to temperance and pure religion. This selection (which, however, did not chance to be of our making) might serve as a fit invitation to take up the subject, were none given in the general importance of the Temperance movement, the practical nature of the unsettled 'question,' and the unavoidable calls to meet it either in private life, or in the action of social bodies. No longer ago than last week, at Cambridge, the subject of dispensing with wine at the festive board, was started in one of the meetings of the associated graduates, and deferred for future consideration. In reference to the case just mentioned, the present discussion may be thought, by some, premature. We, however, think not. Controversy is best studied in retirement; and nothing is ill-timed which tends to prepare men in private for deliberate public action inevitably to come. Especially when it is added, that this is not a festive question only, but one of every day interest, in some place searching out every one, from the highest to the lowest.

What we have to say refers particularly, though not exclusively to wine, because the subject of ardent spirit may be viewed as disposed of; and that of all other intoxicating liquors stands on the same ground with wine. To avoid any possible misapprehension on the first mentioned topic, we simply say, that we confine the argument to wine, because such a flood of light has fallen upon the effects of ardent spirit—such a vast proportion of all the crime and evil in the community has been traced to it as the inciting cause—that, with our convictions, it would be, for us, (we judge not another,) morally wrong either to use it as a drink, or vend it for that purpose.

Voluntary benevolent associations are human institutions; and any one may unite with them, or not, as they may appear to him useful, or the contrary. Temperance in the use of innoxious articles of diet, is a divine law: abstinence from such things is not. Moderation, therefore, is a virtue—abstinence, a sacrifice. A man may say to his neighbor, 'You are bound to be temperate;' he may not say, 'You are obliged to be abstinent.' For temperance is a matter of duty—abstinence, of choice. If, then, you consent to refrain from any kind of meat or drink, which, in your belief, moderately used, would do yourself and others no harm; in this act you would make a voluntary sacrifice—you would give up a part of your liberty of action. This you may do, if you see reason; you cannot rightly be coerced to it, if you do not. To yield a part of one's liberty of action is an important step. It ought to be deliberate. It ought not to be thought irrevocable. As it is an act which by its very nature as a sacrifice, cannot be procured by compulsion; so it cannot be held against the will.

If another is going to destruction by the abuse of his liberty, you may, if you please,—but no one can oblige you,—surrender a part of your freedom with a view to aid in restoring to him the right use of his. But this is a voluntary act: with some, it would be a sacrifice; with others, it would amount to a penance. No one is *obliged* to take on himself any portion of the penalty of another's misdeeds. His abuse of liberty is no forfeiture of an iota of yours. Under the divine government, in which 'every one reaps as he sows,' the punishment of excess does not abrogate the recompense of moderation. *This* man is not obliged to relinquish his 'meat,' because, by excess, it has become *that* man's 'poison;' no! not even if the latter should obstinately say to him, 'I *will* poison myself with it, if you continue to enjoy its support.' If, therefore, the refraining from wine would be a sacrifice to you, benevolence and pity plead with you to consent to it; if it would be a penance, justice would permit you to refuse it.

No one is bound by any *divine law* to join a Temperance society, or to abstain wholly from an intoxicating drink. If he does so, it is by a voluntary assent to a human compact; and not through obedience to a divine command, or a natural law. The moral obligation is self-imposed. The act of assent is to be *asked*, not to be *demanded*. Had this distinction been always kept in mind, it would have been better for the good cause. No acrimony, no intolerance, no co-ercion, would have stained its advocacy: no ranklings of popular envy and vulgar prejudice would have embittered its combined support. These corruptions and abuses which are such as excite the unthinking, but 'make the judicious grieve,' would have been spared: temperance would thereby have lost nothing; humanity, society, religion would have gained much. Some who would willingly make the sacrifice have been deterred by their unwillingness to be driven to it; for they have been unable to see why the spirit of bigotry, uncharitableness and persecution should be exercised, or countenanced, any more when cloaked under the name of philanthropy, than when disguised in the shape of religion.

The wine question is, then, a question of sacrifice—harder or easier, according to circumstances,—little to me, great to you;—but with either, and with all, only a sacrifice. Are you willing to make it? If so, it ought to be for one or both of the following reasons,—and these clear and satisfactory to your own mind: 1. as being beneficial to others; 2. as being advantageous to yourself. With respect to others, you may be in circumstances, or the question may reach you in a light, which would gain your will over to the side of abstinence, for the first reason. If no victims of intemperance are near you, you may bring them before you by the power of imagination. You may be brought near to them by the force of example. An established Temperance practice, and especially a Temperance pledge, is the extension of a private example. It takes it out of a family, or a neighborhood, and throws its light for beyond, through a community, a city, the nation, the world. The efficacy of example as a means of public reform cannot be doubted.—Again, as to the second reason; Will it be advantageous to yourself? You use wine, you may argue, only as a luxury, not as a dram, and in moderation.—Or you employ it as a tonic medicine. We refer you, in the latter case, to your physician; if he has your confidence, ask his advice, and follow it unhesitatingly, for the limited period to which it may extend. With regard to the former supposition—good and genuine wine taken moderately as a refreshment or even luxury, like tea and coffee, you are to consider—for yourself and all you may ever influence by your example—that the sacrifice, in this case, is of a good thing *easily abused;* that the line where luxury becomes excess is often unconsciously passed; that all *mere* luxuries, when habitually indulged in, are useless, if not hurtful; that selfish pleasure is to all men a besetting snare; that habits of self-indulgence are slavish bonds; and that no one can daily out do himself—which should be all men's aim—without being studious and watchful for the preservation of 'a sound mind in a sound body.'

In regard to the use of wine at public entertainments, this we conceive to be a mere question of courtesy. It appears to us trifling and puerile to make more of it on such occasions. Temporary reunions and classic associations are not the proper field of battle, though they may furnish very suitable opportunities for quietly showing a good example. The prevailing voice may be readily ascertained, without protracted and virulent debate; and the minority should yield to the majority with a gentle and good humored grace. Controversy is for the study. Conduct is for life. *Esse quam videri.* Form yourself in faith and principle, alone with God and his Holy Word, by your own reason and conscience: make yourself known by your good works.

The Editors of the Christian Register having been absent, the subscriber is responsible for the editorial management of this paper, and the two preceding it,—some of the selections in prose and poetry excepted. T. R. S.

ERRATA in last week's paper. In the letter to a Sunday school scholar, 48th line from the beginning, for 'you and I,' read you and me.—In the notice of the Alumni of Harvard University, 13th line, for 'associated' read associating.

SOUTH SEA ISLANDERS—NORTH AMERICAN INDIANS.

On the first page we have again referred to the South Sea Islanders. With those attested examples of success in the attempt to introduce civilization and Christianity among these insular pagans, it is interesting to compare the failure of efforts of a similar kind in behalf of the wandering tribes of North American Indians. The island indians are converted by their Christian visitors, and even adopt the manners, with the worship, of their strange teachers: while the natives of the continent, though by natural capacity equally susceptible to the power of new truth, retain no impress, and continue in no abiding place. How far the difference in these results is to be attributed to natural peculiarities, and how far to opposite circumstances, does not appear. The following passage from a late foreign traveller in this country will bring the curious contrast into view.

'Several attempts have been made to diffuse 'knowledge amongst the Indians without con'trolling their wandering propensities; by the 'Jesuits in Canada, and by the Puritans in New 'England;—but none of these endeavors were 'crowned with any lasting success. Civilization 'began in the cabin, but it soon retired to ex'pire in the woods. The great error of these 'legislators of the Indians was, their not under'standing that in order to succeed in civilizing 'a people, it is first necessary to fix it; which 'cannot be done without inducing it to cultivate 'the soil: the Indians ought in the first place 'to have been accustomed to agriculture. This, 'however, they would have had great difficulty 'to acquire, besides their considering labor not 'merely as an evil, but as a disgrace. Besides 'the effort of competition in labor with the 'white men, which the Indians had not the 'means of resisting.'

If we are to judge from a late report from a missionary in the Indian Territory, the case is quite as hopeless now as it ever was.

In a letter, published in the last Christian Watchman, the missionary at the Stockbridge Baptist Missionary Station, beyond the Mississippi, after an affecting allusion to the contrast between the labors of his present solitary exile and those in the society to which he had several years ministered in New England, calling up to his mind a vivid remembrance of his educated 'hearers—their countenances beaming with in'telligence and hope—their Christian attire of 'taste and modesty—their voices pouring forth 'strains of melodious praise to God—the sol'emn stillness, and devout worship of the spa'cious the crowded sanctuary—*all before him:*' —he goes on to speak and of these sons and daughters of the forest, his emotions on entering their territory, and his travels and labors among them. 'On a circuitous preaching tour, of two months absence,' he continues, 'em'bracing a circuit of more than a thousand miles, 'I reached the boundary line on the third of 'April, just as the twilight was fading away.—'My sensations, however, were indiscribable, 'on leaving the United States, nay—family, 'friends, all—to the rising sun, and entering 'this far land of naturalgrandeur, and moral night. 'My soul wrapped in pensive gloom mingled 'with emotions of sublime awe, I dismounted 'and in the still forest, bowed the knee before the Mighty One.'

He soon after preaches at the Ottawa station. The hearers—how different from the intelligent and decent audience described above! 'As I 'looked on the gathering assembly,' he exclaims, 'what scenes met my view! what sounds salut'ed my ear! strangely, painfully wild, indeed. 'The Indian painted, decorated—feathers, bells, 'jingling, streaming, as their varied, unseemly 'forms, in rapid succession, held in strong con'trast the degradation of heathenism, with the 'conquests of Christianity.' He baptizes a chief, and administers the communion to others who had, in like manner, with the stranger become 'One in Christ Jesus;'—but he gives no prospect of a more encouraging issue to these latter day labors than attended the first; for, speaking of the natives in the Indian Territory, he adds, 'their condition is awful in the ex'treme, and beggars description. The Missouri 'line is as one breastwork of liquid fire: and 'as it constantly pours its devastating surges 'over that land of pagan darkness, methinks 'we have the nearest approximation of hell—'heathenism demonized—licentiousness and ev'ery crime, stayed only by whiskey torpor.'

OBSCURITY IN STYLE.

The first article in the September number of the Christian Examiner, noticed in our last, will doubtless have a relish to the initiated, which in some parts it cannot have to those who are 'without the gate' of philosophy: in consequence of that species of vagueness which attends a writer's taking too much for granted in the knowledge and mental preparation of his readers.

There is a different kind of obscurity in the concluding passage of the article, in the same number, on the Apocalypse, viz. that which arises from not sufficiently adverting to the 'intrinsic ambiguity of language.' This is to be guarded against only by that rigid accuracy in the use of terms, to be acquired by defining them clearly to one's self before employing them to convey instruction to others. The following is the paragraph referred to:

'The book, whether written by an elder or an 'Apostle, is entitled to high regard. It could 'not have been the work of an old man. In the 'Epistles of John the marks of age are promi'nent; but in the Apocalypse appear all the 'vigor and sprightliness of a mature and unde'cayed mind. Homer could not have compos'ed the Iliad; nor the author of it the book of 'Job; nor Milton the Paradise Lost; nor Bun'yan the Pilgrim's Progress; in the decline of 'their lives. These, with the author of the 'Apocalypse, were kindred spirits. The in'spirations of God were upon them.'

We know nothing of the writer's philosophical school; we only criticise his expressions. If the 'inspirations of God' were upon 'Homer,' 'Milton,' and 'Bunyan' in the same sense in which they were upon John the evangelist, and the authors of the New Testament, we may then take the Iliad or Pilgrim's Progress for as *surely* the guide of life, as either of the four gospels, or the epistles of Paul. But this we do not suppose the writer means, although it is the literal import of his language, which he has not guarded against such a construction. To us the Bible stands above all other writings, not for its 'inspirations' of genius, but for the 'spirit of truth,' and the 'spirit of holiness'—in other words, on account of its whole genuine and positive instruction being directly (though not verbally) from God.

For the Register.

BOSTON CORRESPONDENT OF THE NEW YORK EVANGELIST.

The Boston correspondent of the New York Evangelist uses the columns of that paper to inform its readers of the present position of Unitarians as it regards missions. After stating that $10,000 (in about one-tenth part of our churches) were collected last year for general missionary purposes, and that the same is to be done this year, the writer adds: "So you see, Unitarians will copy, though it may in former times have cursed, a good example."—Now if we could have a personal interview with the writer, we should ask him what he expects to effect by venting such malicious slander and such gross falsehood about a religious denomination second to no other for liberal and devoted interest in every good work? Let him consider what sort of an appearance he makes in the eyes either of true christians, or of worldlings. How does he present and exemplify his assumed christian character? Were we to ask him when, where, and how the Unitarian denomination "has curbed the good example of missions," he knows well that the consciousness of his falsehood would strike him dumb. Unitarians have frequently objected to false views of the method and success of missions, and to the neglect of sufferers at home for the sake of heathen abroad. Unitarians have frequently protested against appeals made in behalf of missions, in costly churches by luxurious ministers, to the effect that the salvation of millions of the heathen from everlasting ruin depended upon the contributions of money. We have ourselves but lately protested against the pious fraud made public in the columns of the New England Puritan and the New York Observer, which affirmed that fifty thousand of the heathen were each day consigned to hell by their Heavenly Father on account of their failure to fulfil the law of Christ, of which they know nothing. Nor can Unitarians fail to marvel that when such a tremendous dogma is professedly believed by the large and rich body of Calvinists among us, the whole contributions of the American Board of Commissioners for Foreign Missions, comprehending the gifts of rich individuals, each of whom might well spare the whole sum, and the hard earned mites of poor country folk, should amount only to the miserable tribute of some $300,000 a year! More than an eighth part of this sum is spent upon the functionaries of the Missionary palace in Pemberton Square, and the agents who never go near to the heathen. How can we suppose that the Calvinists heartily believe the doctrine which they profess? Denying themselves no comfort, no luxury, enjoying life and all its good things with all the relish of the infidel and mission-cursing Unitarians, they boldly tell us that their money will save heathen souls from hell. Their preachers often call up in our minds the reflections which occurred to us when we were privileged to hear the rosy and well-fed Father in God, the Lord Bishop of London read the fearful damnatory sentences of the Athanasian creed, with all the pleasant cheerfulness with which he would have summoned his guests to dinner had he been Lord Mayor, instead of Lord Bishop of London.

Though we often think of this marvellous inconsistency of our Calvinistic brethren, we are not wont often to press it upon them. But when we meet with such a malicious slander as that upon which we are now remarking, we cannot but ask them in all kindness, to see themselves as others see them. For instance, the Rev. Dr. Cheever of New York is one of these Calvinistic advocates of Missions, as the only means of saving from hell the heathen whose religions have cost them an hundred fold more of suffering and self denial than his religion has ever cost him. He is now, as we learn from the Calvinistic papers, enjoying all the delights of foreign travel, with abundant means, amid the palaces and the beautiful scenery of Christian Europe. Why does he not ——? our readers can fill out the question. No personal sacrifice is to be considered for one moment, no clothing is to be regarded as too mean, no food too coarse, no hardships unendurable, if by submitting to them money may be saved to put into the Lord's treasury as a substitute for heathen souls. When we see this practice fully carried out by the Calvinistic denomination, we shall be ready to hail the sacrifice which it makes upon the altar of its faith. At present we must say that whatever be their doctrine, their practice appears to us 'to damn the cause of Missions with faint praise.' If this is a harsh sentence, let our brethren remember that it is only returning upon them with the force of some reason, a charge which they have made against us without a shadow of reason or proof. If we were to curse the cause of missions in any way, we should prefer to do so in word, rather than in deed. We have done neither. Will the writer in the Evangelist be kind enough to state when, how and where, Unitarians have cursed Missions? E.

EMIGRANT EDUCATION.

The Boston Pilot, (catholic) of Aug. 31, contains a judicious article referring to the critical situation of the Irish in America, whom he characterizes as 'numerous, with many virtues 'and many faults, few of them of a serious na'ture, the greater number arising from the ab'sence of a sufficient education to guide them 'through the perplexing duties of a new sphere 'of life, laden as they are with the disadvan'tage of upholding a libelled birth-place, and 'an unpopular faith.' He recommends them to strive to raise themselves intellectually and morally, so that their intelligence may correspond with their freedom, and keep pace with their increase: and especially that they may acquire such a knowledge of the history of America, of its Constitution, and the various complexities of its legislation and administration, as shall fit them to understand their rights and duties as citizens. To this end he recommends to them the system of 'Mutual Instruction.'

It is probably true that it is the policy of the Catholics, at home and abroad, to make this country the field of their main efforts for propagating their faith and enlarging the spiritual dominion of their head; but this does not make it less important, but more so, that the ignorant foreigners who come over in throngs, under such auspices, should be enlightened and softened by education and mutual instruction on their part, and by sympathy and mild treatment on ours. Even the orthodox, who are in the habit of watching the Catholic policy closely, and denouncing it unsparingly, recommend a winning private influence. Rev. Benj. Allen, D. D. of Northampton, in a late discourse exposing what he regards as the systematic purpose

(a) What can be more dangerous, to all appearance, in its practical results, than the doctrine of election, which once had such sway in the Christian Church? Might we not have asked, are not these men, who thus deny that God is just and kind, and that the human soul is free, bent upon sapping the foundations of religion—are they not evil men? Yet we know that in their view, this doctrine did not appear evil or harmful; we know that there are good men, even in these latter days, who deny what seems was of Truth in this matter. (b) Again what more terrible doctrine than this, that God sends men into the world with an evil nature? Were we to proclaim it, we should be guilty of blasphemy. What a powerful plea is it in the mouth of the sinner? Must it not proceed from the evil heart? We cannot say so. In charity, in justice, we cannot say so; for men as good as those who deny, have affirmed the doctrine. (c) Again, the views that have often been taught concerning justification by faith alone, have they proceeded from the evil, sluggish soul, that would not engage in the work of life, its toil and struggle? We may not say it; for these advocates of faith have often lived as though by works alone a man must be justified. In a word, the form which our belief assumes is determined by many influences besides the purity of the heart. He who obeys most faithfully, will know the most; yet the quality of his intellect, the age in which his lot is cast, the circumstances of his early education, the character of the minds with which he is in daily connexion, may give to his thoughts a better or worse form, moving him, with Sir. Thomas Browne, to ask for new mysteries, or with the modern rationalists to scout mysteries altogether. We must judge of Fenelon by his Piety, not by his Catholicism; we must judge of Howard by his Piety, not by his Protestantism, for doubtless, those two men believed essentially the same truths. Errors in religion, strange as it may seem, are often more injurious to those who do not receive them than to those who receive them. Of what profit is it then, itmay be said, that the truth be preached? We answer, much every way; because pious hearts are not always found to correct the influence of error; because the intellect has its rights as well as the heart, because errors, if not always fatal, prejudice men against the truths with which they are connected; because a doctrine that has been outgrown, hangs, so much dead weight, upon the living soul; because though there be equally good men in all denominations, it does not follow that all these good men might not be much better.—We must then strive to improve continually our forms of faith, to increase our religious knowledge, we must break, whenever and wherever we encounter them, the idols which the human intellect has set up in temples of the living God as genuine objects of worship; whenever and wherever we encounter them, we say, for we doubtless have our idols; but while we mourn the blindness that happens unto all because of their evil heart, let us never bandy about this charge of unbelief through sin, as a reproachful saying; let us remember of the number of theological railers—judge not, that ye be not yet judged; judge not, though ye be judged; do not retort the charge. Rather pray to God the source of light, for guidance in the most difficult of all pursuits, the pursuit of religious knowledge. Let us gain a deliverance if it may be, from our own evil hearts, and though we be en*rolled* in the most heretical sect in Christendom, the spirit of wisdom will descend upon us and abide.

For the Register.

COLONIZATION SOCIETY. NO. I.

Since your correspondent S. G. B. has chosen to make an elaborate reply to my observations on the Colonization Society, I must again ask the favor of occupying some space in your columns, in commenting on his article.

I am well aware that controversies of this kind, however interesting to the parties concerned in them, are very apt to be tedious to the public. If it were not so, my other avocations do not leave me time to go so thoroughly into the subject as I desire. This is a labor too, which scarcely seems necessary since the unanswerable refutation of the Colonization scheme, made by Mr. Garrison in his '*Thoughts on African Colonization*.' For these and other reasons, I should not choose to prolong the controversy, did not the remarks of your correspondent seem to require it of me.

I had spoken of the hatred of the free colored people to the Society, as an argument against it. S. G. B. thinks this feeling is confined to the free colored people of the North, and that they have imbibed it from the abolitionists. I believe in both points he is mistaken. The earliest public expression of opinion against the Colonization Society, was made at a meeting of the free colored inhabitants of Richmond, Virginia, in 1817. The next which I have heard of was made at a meeting of the people of color in Philadelphia, in the same year. These meetings, it should be remarked, took place soon after the Society came into existence, when Garrison was yet a boy, and many years before the anti-slavery agitation was commenced. The prompt and decided manner in which the colored people at that early period repudiated the scheme, is to me a strong argument against it. The Society knows that the free colored people abhor it; and its fifteenth annual report, p. 9th, ingenuously makes the confession. 'The fact is not to be concealed, that the free people of color, taken as a community, look on our undertaking with disaffection.' That some few colored persons, not emancipated on purpose, have voluntarily gone to Africa I am far from denying. But it is manifest that the great mass of this class of our citizens prefer to remain here; and only ask for kind treatment while they are here.

I have no quarrel with Colonization in the abstract. I have myself on various occasions assisted the victims of oppression to find a refuge on foreign shores. So have the Abolitionists generally throughout the country. But we have done it as the sincere friends of the colored race, and we are sure that our mode of Colonizing acts against slavery.

The success of Colonization as conducted by Abolitionists has presented a marked contrast to that of the African plan. The colony in Upper Canada has increased ten times more rapidly than that in Liberia. It has not been one tenth part of the expense to its supporters here, which that at Liberia has. And yet means have never been wanting to transport as many as offered themselves for colonists. The colored Canadian colonists are contented and flourishing, loyal subjects of the Queen of England.—This thriving colony has always been hated by the Southern supporters of African Colonization.

If any person is animated by a sincere wish to assist his fellow citizens, whether bond or free, who are desirous of seeking a refuge from oppression on a foreign soil, he will patronize the Canadian Colony rather than that at Liberia.

I shall pass over all remarks of S. G. B. on points where I do not think it necessary to add to my former article.

II. I had stated that slaveholders who had no thought of emancipating their slaves have been the greatest patrons of the Society. This assertion S. G. B undertakes to correct, and says that the greatest patrons of the Society have been slaveholders who have emancipated their slaves.

I of course am far from denying that there are kind hearted men attached to the Society, who have emancipated their slaves. But the following facts fully sustain my assertion.

Judge Washington was for many years president of the Society. He never emancipated his slaves, while living or dying, but occasionally sold his slaves, separating families in so doing. He was one of the brilliant lights of the Colonization Society.

Chief Justice Marshall, who was I believe the next president of the Society, never emancipated his slaves.

Henry Clay, the next and present president of the Society, owns slaves, whom he has never emancipated. He has declared himself opposed to all emancipation, immediate or gradual, unless accompanied by colonization. He is in short, in favor of *compulsory* colonization. For is it not compulsion to say to a slave, you may be emancipated if you will be colonized, but not otherwise? Is his consent to leave his country for the sake of freedom, anything but compulsory? The Society has been the willing agent of colonizing many slaves emancipated on these hard conditions.

I asserted that the Colonization Society was the slanderer of the free colored people. S. G. B. denies the fact.

It would take up more space than your paper could spare if I should give all the extracts from the Annual Reports of the Society and the African Repository, which I might in support of my assertion. I shall therefore content myself with presenting a few as specimens.

'The class we first seek to remove, are neither freemen nor slaves; but between both, and more miserable than either. * * * Who is there, that does not know something of the condition of the blacks in the Northern and Middle States? They may be seen in our cities and larger towns, wandering like foreigners and outcasts, in the land which gave them birth. They may be seen in our penitentaries, and jails, and poor-houses. They may be found inhabiting the abodes of poverty and the haunts of vice. But if we look for them in the society of the honest and respectable—if we visit the schools in which it is our boast that the meanest citizen can enjoy the benefits of instruction—we might also add, if we visit the sanctuaries which are open for all to worship, and to hear the word of God, we shall not find them there.' * * *

'There are in the United States 238,000 blacks denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be.' Seventh Annual Report, pp. 12, 87, 99.

Mark the infernal grin of irony with which this Mephistopheles of prejudice taunts the free colored people for inhabiting the abodes of poverty—though he knows the feelings he has fostered have kept them there: for not frequenting the society of the honest and respectable, though he has taught such people to repel the acquaintance of their colored brethren; and for not sending their children to schools, though he has himself shut the doors against them. Mark the grim sanctimony of his face, as he abuses them for not visiting the sanctuaries which are open to all; though he has himself excluded them from every part of the church where he considers it reputable to sit.

'They are emphatically a mildew upon our fields, a scourge upon our backs and a stain upon our escutcheon. To remove them is mercy to ourselves, and justice to them.' Thirteenth nual Report p. 44.

'Placed midway between freedom and slavery, they know neither the incentives of the one, nor the restraints of the other, but are alike injurious by their conduct and example, to all other classes of society.' Eighth annual Report.

'Of all classes of our population, the most vicious is that of the free colored. It is the inevitable result of their moral, political, and civil degredation. Contaminated themselves, they extend their vices to all around them, to the slaves and to the whites.' Tenth Annual Report.

'Free blacks are a greater nuisance than even the slaves themselves.' African Repository vol. 2, p. 328.

I say of these extracts and many, many more, that I might adduce, that they do gross injustice to the colored people; and they are filled with a venomous, slanderous spirit. They are the language of a foe, not of a friend, of a slave-holder, not of a Christian. A society which indulges such malignant feelings towards the professed objects of its bounty, will always be detested by them.

IV. S. G. B. admits what I had charged that the slaveholders support the society, because it tends to remove a class which makes slave-holding insecure and the slaves restless; but says that until he meets a respectable abolitionist who desires an insurrection, he does not think it necessary to apologise for such a motive.

But it seems to me, although abolitionists have always been opposed to the slaves resorting to force to vindicate their rights, yet they never for one moment would assist to relieve their tyrants from their guilty fears. If the presence of the free colored people intimidates the oppressors, let them remain, till fear, combining with other motives, leads to universal emancipation.

For the Register.

METHODIST LIBERALITY.

Messrs. Editors:—In your last paper, you had an article under this head, or something like it, with which I was a good deal pleased. The reviewer of some extravagant language in their Hymn book, such as 'hang on a crucified God!' &c. is, I doubt not, a person of some note, among our Methodist friends, and certainly deserves much credit for his unflinching firmness, in braving the displeasure of some of his equally honest, though less enlightened brethren, for his laudable attempt to free the Hymn book from sentiments which must be discreditable to it, in the judgment of the well informed among all denominations.

I think Sirs, the same critical acumen, which has detected such errors in his hymns, must see something defective also, in part of the second article of his creed as contained in the Discipline, whenever its attention shall once be drawn to it. Viz: Christ who is '*very God* and very man, truly suffered, was crucified, dead and buried.' Here we have it declared in the plainest, and most express language, that the *very God* truly suffered, was crucified, dead and buried!! Can it possibly be so? PHILO.

For the Register.

Brooklyn, N. Y., August 31, 1844.

Messrs. Editors:—I have read with much interest, the letter of Mr. Arthur B. Fuller in your paper of this date, particularly the closing paragraph relative to those silent and persuasive preachers, Tracts. I would suggest the propriety of having some prepared similar in size to those distributed by the Am. Tract Society, of three or four pages only. They should be short, comprehensive and directly to the point. They would be read, while one of a dozen pages would be thrown aside. I also wish some for exchanges with Tract distributors, who in our city go from door to door. My plan is to receive all that come, and agree to read them, upon their agreeing to receive and read our Tracts. I have made many exchanges in this way, but find that I furnish from five to six times the reading matter that they do. By adopting this suggestion our views may be made known to many who are entirely ignorant of them. B.

For the Register.

OBITUARY.

CHARLES W. RICE, ESQ.

Died, of bilious fever, in Griffin, Ga., on the 9th ult., Charles W Rice, Esq., aged 27.

Mr. Rice was a native of Brookfield, Mass., and a graduate of Harvard University, with the class of 1837. Soon after leaving the University, he went South, for the benefit of his health, and there remained till his death. For some time he resided in Charleston, S. C., and its vicinity, as a teacher of youth; and, while there, connected himself with the Church under the pastoral care of Rev. Dr. Gilman. He subsequently removed to Ga., where, after being engaged for a time as assistant editor of a literary journal, and pursuing his professional studies, he established himself in the practice of law.—Few, perhaps, have ever passed away, more endeared than he was to those who knew him. His character was exemplary in all the relations of life. He has gone to the spirit-land in the prime of his days; but he has left behind him a reputation which will not soon fade away. And those who have been thus suddenly bereaved of one justly endeared to them by his many virtues and excellencies, feel that they have, indeed, sustained a great and irreparable loss.

To his afflicted friends—to those nearly connected with him, and to whom he was most dear,—especially to his beloved consort, thus bereaved in the morning of life,—and to his honored parents and endeared sister, who deeply mourn the early departure of an only son and brother, we can offer no so effectual consolation as that which they already enjoy, in the firm belief that their departed friend and relative was ready for his summons and is advanced to far higher happiness than earth can afford;

'Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the life of the soul.'

☞ We would call the attention of our readers to the Union Meeting, which will take place on Thursday evening. These monthly meetings have been continued through the summer at Rev. Mr. Gannett's, Rev. Mr. Huntington's and Rev. Mr Sargent's churches. They will be continued through the year, alternately, at any of our various places of worship from which an invitation may be extended. It has been evident that many among us have strongly desired such meetings, and we feel assured that they will be, as they have been, an important means of spiritual improvement.

The meetings will commence at 7, and close at 9 o'clock.

Notice. Subscribers for the Christian Register in Cincinnati are informed that Mr. John B. Russell of that city is authorised to receive payments for this paper; and they will please to adjust their accounts with him.

To Correspondents. The communications from H. on Congregational Music and from Pistis on Faith are unavoidably deferred.

Mechanics Fair. Having proposed to prepare a notice of the approaching anniversary celebration and Fair of the Mechanics Association, we were glad to find the following notice ready to our hand in the Boston Courier of the 5th.

The workmen were busily engaged yesterday in erecting the suspension bridge which is to connect Faneuil and Quincy Halls, and which will probably be completed to-day. It is much admired as a piece of mechanical workmanship, as well as for the scientific principles on which it is constructed. The other preparations for the exhibition are in progress. The rotunda of Quincy Hall is undergoing the process of cleansing and whitening. This will be the repository of many of the products of the fine arts. A large and elegant church organ, made by T. Appleton of this city, will be placed on the north side of the rotunda. Faneuil Hall, as on former occasions, will present a magnificent display of the products of American industry and ingenuity. We saw yesterday in the hands of Mr. Wells, the actuary of the Association, an invoice of silk goods, manufactured at Economy, in Western Pennsylvania, which authorizes us to look for some brilliant specimens of articles for the use of ladies.

We repeat an important suggestion, that persons intending to present articles for exhibition should have them on the spot early in the approaching week.

Cure of Paralysis. A correspondent of the Boston Mercantile Journal, notices a remarkable cure of paralysis of the arm. He says:—

"A few weeks since, a gentleman in Salem was seized with Paralysis of the left arm, and to use his own words, 'it seemed as if a sword had been thrust through his arm from the shoulders to the fingers, and it instantly fell powerless at his side.' He hastened to his physician, and he pronounced it a plainly marked case of Palsy. He in some degree recovered the use of the same, but is still remaining in a bad state, in company with a friend he went to Ipswich for recreation and exercise, hoping to receive benefit from the same, after strolling about upon the seashore, and becoming much fatigued, he found a resting place upon the sandy beach. During his siesta, his hand became imbedded in the sand, very shortly a violent prickling and twitching sensation commenced. Receiving encouragement from this unexpected return of action in the part, he excavated a place in which he placed his arm, and covering it up, soon fell into a quiet sleep, and so he remained about an hour. On arising, he found to his surprise and delight, that he had entirely recovered the use of his arm, and he still has perfect use of the same."

[Correspondence of the Courier.]

Portland, Aug. 31, 1844.

The American Institute of Instruction met at its fifteenth anniversary, at the Exchange Hall, yesterday, at 9 o'clock, A. M. George B. Emerson, the President, called the meeting to order, made a short introductory address, and was followed by Rev. Dr. Nichols, who addressed the Throne of Grace. Then succeeded the introductory lecture, by Prof. C. E. Stowe of Cincinnati, which was a very superior performance, and timely both as to subject and method of presentation. The subject was, '*The Religious Element in Education*,' and presented the Bible as a great text book for the development of human reason and all the higher faculties of the soul.

He commenced by noticing the difference between the gradations of intellect in pagan and civilized nations. In the former there were but slight differences in minds, ordinarily, while in the latter the phases of intellect are as varied and wide-differing as the human countenance. This difference he thought referable to *education*. This it was that made man noble, accomplished, and holy, or degraded, unpolished, and corrupt: that made woman lovely, pure, and devoted, or repulsive, corrupt, and treacherous.

He then referred to the religious principle, as an element in the human constitution, and the necessity of its *right* education, as shown by innumerable proofs in all nations, and substantiated by many historical instances that the Professor cited. The Bible was thus suggested as the foundation of all religious faith in all Christian countries, without reference to sectarianism. The strong arguments in favor of its introduction were dwelt upon, and in particular the popular objections, so often urged by men of more theory than practice. Denominational objections were minutely examined, and candidly disposed of, and the impression universally left that the Holy Scriptures should become a *standard book in our schools*.

It is a worthy production of a worthy son of New England, and the Institute showed their appreciation of the fact by, voting to print 5000 *extra* copies for general circulation.

At 3 o'clock P. M., Allen H. Weld of North Yarmouth, gave a lecture on '*Classical Instruction;*' and in the evening, Charles Northend of Salem followed, on the '*Obstacle to Success in Common Schools.*' Both of these were good performances, the former of which gave rise to a discussion which was continued all the afternoon by Professor Stowe, John Neal, Rev. Dr. Nichols, and others, which excited much interest. The lecture took high ground in favor of thorough classical training, both as a means of developing and finishing the mind. It was, I think, a sound performance, and showed the effects of the theory in its evident practical influence upon the speaker. Mr. Neal spoke in his peculiar way against some of the points, and Dr. Nichols gave an extempore, but beautiful vindication of the classic Greek and the nervous Latin.—Professor Stowe was in the same path, of course, and need not say gave a creditable influence to his opinions by the earnest truthfulness in which they were uttered.

To-day, (Saturday) the convention listened, at 9 o'clock to a lecture from Charles Brooks, on '*Natural History as a Study in Schools*,' and a superior treat, it was. It set forth clearly and forcibly the arguments in favor of introducing the study into our colleges, high and normal schools, and gave, as an example of the mode of teaching it, a specimen lesson, which gave good evidence that the lecturer had not based his ideas upon his enthusiastic love of the science merely, but upon a thorough, practical knowledge of the capacities and wants of the youthful mind, and the adaptation of nature to develope its intellectual and moral powers. The lecture displayed a strong love of the science, and was ably and eloquently written. It elicited warm encomiums, at its close, from George B. Emerson, Prof. Stowe and Dr. Nichols, who enlarged in an interesting manner upon topics suggested by it.

Sandwich Glass Works. The flourishing village of Sandwich, on Cape Cod, 60 miles from Boston, is a fair specimen of Yankee thrift. This village depends almost entirely for its existence on the manufacture of glass. The country for several miles around is sandy and barren. It grows little else than coarse grass, rye, and some vegetables. Every thing in the shape of food has to be brought from other parts, and the materials of its glass manufacture have to be carried hither several hundred miles. The lead is brought 140 miles, from the northern part of Missouri; the sand about 500 miles, from Morris river, in Pennsylvania; and the coal to heat the furnace from Virginia, 700 miles distant. All the other materials have to be brought from distant places. The paper for packing the glass comes from Boston, and the straw from the State of New York.

Notwithstanding these disadvantages, this concern flourishes—has in full blow four great furnaces and a dozen small ones—employs within the gates two hundred men and boys, who work six hours and rest six hours, in sets, from Monday morning to Thursday night. On Friday, Saturday and Sunday, the fires are blown out. The boys earn about three dollars—the men from twelve to fifteen dollars a week. A few fancy cutters earn more. About one-fourth of the hands employed are Irishmen.

Many of the articles, such as tumblers, glasses, salts, jars, &c., are cast in mould, not blown, as in Europe. They are not so good, but can be sold for one-third of the price; beside, the mould imparts a good imitation of the finish of cut glass.

This concern is owned by a joint stock company. The proprietors now reside principally in Boston; there are one or two in this town. It lies on the bay shore. They have sloops of their own, bringing in the material, and carrying out the manufactured articles. This manufactory gives a livelihood to two thousand persons. There are several glass factories of equal dimensions in other parts of the United States. [Newburyport Herald.

Fruit. We have never known the trees in this vicinity so heavily loaded as at the present time.—There are but few Peaches, but of Apples, Pears and Plums, the supply is very large. Plums are bearing beyond all precedent, and Apples were never better. The fruit is ripening too, fairer, and a fortnight earlier than usual, and the market is abundantly supplied.

Some unknown friend left us a week or ten days since, a large quantity of Jargonelle Pears, of fine quality. On a single fruit spur among them were nine full grown Pears This old variety has held out better than almost any others.

Yesterday we received from Capt. Edmund Bartlet, specimens of a new seedling Apple, which was named in Boston, last year, the Bartlett Apple.—The tree is only seven years old now, is very thrifty, and promises to be a great bearer. It is in appearance somewhat like the Rhode Island Greening, but the skin has more of a yellow tinge, the flesh is finer, and the flavor much better, and it keeps full as long. Capt. Bartlet has a great variety of Plums and a good selection of Pears. [Newburyport Herald

Peach Pickles. One of the most delicious pickles ever tasted is made from ripe clingstone peaches. Take one gallon good vinegar, and add to it four pounds brown sugar; boil this for a few minutes, and skim off any scum that may rise. Then take clingstone peaches that are fully ripe, rub them with a flannel cloth, to remove the down upon them, and stick three or four cloves in each; put them into glass or earthern vessels, and pour the liquor upon them boiling hot. Cover them up and let them stand in a cool place for a week or ten days, then pour off the liquor, and boil it as before; after which return it boiling hot to the peaches, which should be carefully covered up, and stored away for future use.

Effectual Method of Preserving Furs from the Ravages of Moths. Wash the fur on both sides with a mixture of twelve grains of corrosive sublimate dissolved in half-a-pint of spirits of wine. To make it dissolve more readily, the corrosive sublimate should be reduced to powder in a marble mortar. If moths have harbored in the lining wool of muffs, it must be replaced by new wool that has been well saturated with the above preparation. The mixture is colorless, and will not injure the most delicate furs, feathers, or woollen articles, of any kind. The same mode of treatment is also efficacious for the preservation of stuffed specimens in natural history. [Mark Lane Express.

American Hemp. About 800 bales dew rotted hemp has been sold in New York for shipment to England at $100 per ton—freight 1-4d. The better qualities have advanced $10 per ton, and the inferior qualities $5, and holders firm. The present crop in Kentucky is represented as short of an average, and in Missouri not over half the usual crop.

The Northampton Courier states that the Woollen Manufacturing Company in that town are about to erect another large factory.

The Western Railroad Corporation are building an enormous Engine House at their Depot in this town. It is located on the banks of the river, a little west of the present Engine House, and is to be of the enormous dimensions on the ground, of 174 by 144 ft. The increasing business of the Corporation, and the collection of engines at this station, we are informed, render this additional building necessary. One chap said, "there must be a great many iron horses on the road to require so large a stable."—[Springfield Republican.

The accounts received from Poland give most deplorable descriptions of the damage done by the inundations of the Vistula and other rivers. The *Elbing Gazette* of the 29th of July says that there had been incessant rain for more than six weeks, and the damage already done was immense.

☞ INSTALLATION AT CHELSEA. The Rev George M. Rice is to be installed over the 1st Cong. Church in Chelsea, on the afternoon of Wednesday, the 18th of this month. Sermon by the Rev Mr Lunt of Quincy. s7

☞ THURSDAY EVENING. The next UNION MEETING will take place on Thursday evening next, at the Pitts Street Chapel, (Rev Mr Waterston's,) commencing at 7 o'clock.
All interested are invited to attend. s7

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will be held at Rev John Parkman's, in Dover, N. H., on Tuesday, Sept 10, at 11, A. M.
s6 SAMUEL OSGOOD, Sec'y.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of Rev A. B. Muzzey, in Cambridgeport, on Tuesday, 10th inst, at 3 P. M. WM. NEWELL, Sec'y.

☞ NOTICE. The Middlesex North Association will meet at the house of the Rev Mr Bates of Ashby, on Wednesday, the 11th of September, at 10 o'clock, A. M. JOS. C. SMITH, Scribe.

☞ SUNDAY SCHOOL SOCIETY. Pastors and Superintendents of Sunday Schools connected with churches of our denomination, are informed that small packages containing the Annual Report of this Society directed to them, may be obtained by calling at S. G. Simpkins's Bookstore, 121 Tremont Row.—If not called for soon, they will be forwarded by the first opportunity. They are intended for distribution among their Teachers, to which they will please attend.
Packages for some of the more distant Schools will contain, in addition to the Reports, Tracts for children, which they will distribute to the pupils in their respective Schools, and the excess, if any, to other children. 3t aug24

MARRIAGES.

In this city, Mr Josiah J. Clement to Mits Sarah M. Levey.
2d inst, Mr Samuel H. Newman to Miss Melinda Hancock.
In Medford, on Sunday evening, Sept 1st, by Rev Mr Ballou, Mr Amos H. Richardson of M., to Miss Susan S. Blodgett of Lexington.
In Chelsea, Mr Wm S. Drummond to Miss Jane G. Robinson.
In Beverly, by Rev Mr Thayer, Mr Augustus H. Wonson of Gloucester, to Miss Ellen Lamson of B.
In Harvard, Mr Horatio Bateman to Miss Margaret C. Brainard, both of Boston.
In Springfield, Mr Colbbet Luddington of Boston, to Mrs Julia Phelps.
In Portsmouth, N. H., Mr Thomas Drown of Boston, to Miss Caroline C. Smith of P.
In New York, Mr Amasa Whiting to Miss Hannah L. Fearing, both of Hingham, Mass.

DEATHS.

In this city, 2d inst, of consumption, Mr John Barrett, 23.
8th ult, Mary, widow of the late William Weir, Esq. 54.
In Roxbury, 29th ult, of consumption, (at the residence of his father,) Edward Dorr, Esq. 44.
In East Cambridge, 30th ult, Almira Augusta Goss, 13.
In Jamaica Plain, 27th ult, Mrs Susan E. Smith, 49.
In Dedham, 28th ult Mr Samual Richards, 87, a revolutionary soldier.
In South Reading, 26th ult, of consumption, John Francis White, 24.
In East Cambridge, 30th ult., suddenly, Mr. Jonathan Harvicker, aged 22.
In Concord, 29th ult, Hon John Keyes.
In Salem, Mrs Phebe Briggs, 80.
In Danvers, New Mills, Mr Ephraim Smith, 87.
In Ashburnham, Joseph W. Woods, grandson of Rev Dr Woods of Andover, 16.
In Northampton, Mr Gershom Randall, nearly 97, a soldier of the revolution.
At Saratoga Springs, Catharine, only daughter of Mr Charles Smith of Hatfield, and a teacher in the Gothic Seminary at Northampton.
In New Hartford, Oneida co, NY., 20th ult, Mr Levi Mason, 91, a soldier of the revolution; was in the battle of Bunker Hill. 26th ult, Amy, wife of Levi Mason, 93. They had lived together 69 years, and formerly resided in Cheshire, Mass.

VALUABLE STANDARD WORKS. Sparks's Life and Works of Franklin, 10 vols 8mo; Do Life of Franklin, 1 vol 8vo; Alison's History of Europe, 4 vols 8vo; Norton's Evidences of the Genuineness of the Gospels, vols 2 and 3; Encyclopedia Americana, 13 vols; The Works of Mrs Opie, 3 vols 8vo; Channing's complete Works, 6 vols; Bridgewater Treatises, 7 vols 8vo; Thiers' History of the French Revolution, 4 vols 8vo; Prescott's Ferdinand and Isabella, and Conquest of Mexico, 6 vols 8vo; Barber's Historical Collection of Massachusetts; Carpenter's Harmony of the Gospels; Milman's History of Christianity, 8vo; Wilson's Concessions of Trinitarians, 8vo; The Works of Shakspeare, Byron, Cowper, Scott, Hemans, Mrs Ellis, Percival, Longfellow, &c; Dr Greenwood's Sacred Philosophy of the Seasons, 4 vols 12mo; Miss Beecher's Domestic Economy; Dr Bigelow's Useful Arts, 2 vols; Noctes Ambrosianæ, 4 vols; Macaulay's Miscellanies, 1 vol, &c. &c.
Country and Parish Libraries supplied on the most favorable terms. W. CROSBY,
s7 118 Washington st.

LITTELL'S LIVING AGE, No 17. Contents—Correspondence; Battle of San Jacinto, by one who fought in it; Punishment of Apostates from Islamism; The Unknown Singer; France and Morocco; The Stolen Child; Our Scottish Fishermen; La Maison Mariermelle; The Bible; Poetry.
Price 12½ cents.
Published by T. H. CARTER & CO., 118½ Washington street. s7

BUTLER'S ANALOGY OF NATURAL AND REVEALED RELIGION to the Constitution and Course of Nature, as abridged and arranged in Hobart's Analysis of the work. Being questions with brief answers for examination; and a summary of the whole subject, by George W. Crawford, M. A., Fellow of King's College, Cambridge. Revised, enlarged and adapted to the use of Classical and Theological Students, by Charles E. West, A. M., Principal of Rutger's Institute in the city of New York.—Just received and for sale at SIMPKINS'S, 21 Tremont Row. s7

CONCORDANCE. Cruden's Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible—from the 10th London edition, carefully revised and corrected by the Holy Scriptures; to which is added, an original Life of the Author. For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. s7

BOSTON SUNDAY SCHOOL HYMN BOOK. The Third Edition of this newly revised and popular Hymn and Service Book, is now in press, and will be ready in one week.
BENJ. H. GREENE,
s7 124 Washington st.

YOUNG LADIES' SCHOOL. The Fall Term of Mr Vinson's School for Young Ladies, commenced on Monday, September 2d, at No 3 Suffolk Place. s7

GERMAN BOOKS. Follen's Practical Grammar of the German Language; Follen's German Reader, for beginners. Published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. s7

THE BOOK OF THE MONTHS. The Book of the Months, and circle of the Seasons, with 28 illustrations from drawings by Harvey; 1 vol 12mo, beautifully executed. For sale by JAS. MUNROE & CO., Importers of English Books, 134 Washington street. s7

MEMOIR OF ELIZABETH CARTER. Memoir of Miss Elizabeth Carter, illustrating the union of Learning and Piety, by Mrs Hall, author of Miriam, and Joanna of Naples.
Also, a supply of Miriam, a Dramatic Poem, by the same author. Received and for sale by W. CROSBY, 118 Washington street. s7

A FRESH SUPPLY OF BOOKS. Just received by BENJ. H. GREENE, 124 Washington st., the following Books, which will be sold at very moderate prices.
Follen's Works, 5 vols;
Channing's Works, 6 vols;
Life in a Sick Room, by Miss Martineau;
Miss Beecher's Domestic Economy;
Livermore's Commentary on the Acts;
Pleasant Memories of Pleasant Lands;
The Neighbors, by Miss Bremer;
Pictorial Illustrations of the Bible;
Neander's Planting and Training of the Christian Character;
Martineau's Endeavors after the Christian Life;
Dewey's Discourses, 3 vols;
Burnap's Lectures to Young Men;
Burnap's Lectures on the Sphere and Duties of Woman;
Guizot's Gibbon's Roman Empire;
Influence of Religion upon Health;
Life of Cardinal Cheverus;
The Ladies' Wreath;
Ware's Memoir of Worcester;
The Works of Mrs Opie. 3 vols;
Waterston's Moral and Spiritual Culture;
Muzzey's Sunday School Guide;
The Young Man, by Todd. s7

FRENCH BOOKS. *S. G. SIMPKINS*, No 21 Tremont Row, has just received per the Moselle, one case French Books, among which are the following:—Adventures de Telemaque, par Fenelon; Histoire de Charles XII, par Voltaire; Theatres Francais Chefs-D'Œuvre Dramatiques de Racine, 6 vols; Theatres Francais, Œuvres de Moliere, 6 vols, plates; Corinne, ou L'Italie, par Mme. La Baronne de Stael, 2 vols, plates; Fables de la Fontaine, avec les vignettes de Carez, de Soul; Mes Prisons, par Silvio Pellico, plate; Œuvres du Chanoine Schmidt, 13 vols, (each complete in itself;) Paul et Virginie, par I. H. Bernardin de St. Pierre, plates; Pensees de Blaise de Pascal; De L'Allemagne, par Mme. La Baronne de Stael, 2 vols; Analyze et Extraits des Chefs-d'œuvre de L'Eloquence Francaise, par F. Ragon; Oavres Poetiques de Boileau Despreaux avec un nouveau commentaire, par M. Amar; Entretiens sur la pluralite des Mondes suivis des Dialogues des Morts, par Fontenelle; Histoire de France, par M. Emile de Bonnechose, &c. &c. s7

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.
RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
s7

THOUGHTS IN VERSE. Thoughts in Verse on the Life and Teachings of Christ, by Rev S. G. Bulfinch, 1 vol 12mo. Will shortly be published by JAMES MUNROE & CO., 134 Washington, opposite School st. s7

MORE ROOM. *SAXTON, PEIRCE & CO.*, Publishers, Booksellers, Periodical Dealers, and Agents for Cheap Publications, No 133½ Washington street, have recently enlarged their establishment, for the better accommodation of their numerous customers. They have now on hand, the most extensive variety of MISCELLANEOUS BOOKS, CHEAP PUBLICATIONS, and MAGAZINES, to be found in the United States; and their facilities for obtaining them, are such as to enable them to sell at as low a rate as can be purchased in any city in the Union.
NEW ANNUAL FOR 1845.
A Love Gift for 1845; being selections from the earlier English Amatory Poets, 1 vol 16mo, in various styles of binding, and a splendid plate, printed in five different colors, the first ever done in this country—will be ready early in September.
Messrs S. P. & Co. have long been engaged in the sale of Cheap Publications, New Books and Magazines, and are at all times supplied with the greatest assortment that the market affords. Every new Work published in the country may be found at their counter, as soon as issued, they being Agents for the great publishing houses South, (Harper & Brothers, Appleton, Lea & Blanchard, Carey & Hart, and others.)
Orders addressed to us for any Book published in the United States, will be answered immediately, and at the lowest rates.
SAXTON, PEIRCE & CO.,
133½ Washington street,
Publishers, and Agents for Harper & Brothers, and others. aug31

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXV., for Sept.
—CONTENTS—
Art. 1. Tendencies of Modern Philosophy.
2. Sketches of the Reformers.
3. Sonnets.
4. Alleged Defects of Unitarian Preaching.
5. The Apocalypse.
6. Memoir of William Taylor.
7. The late Rev Isaac Allen.
8. Religious Education of the Young.
9. David's Lamentation over Paul and Jonathan.
10. Religious Denominations in the U. States.
11. Primeval Words—Orphic—from Goethe.
12. Livermore's Commentary.
13. The Moravian Brethren.
14. Notices of Recent Publications.
15. Religious and Literary Intelligence.
This day published by WM. CROSBY, 118 Washington street. aug31

THE MONTHLY RELIGIOUS MAGAZINE for September.
—CONTENTS—
A Sabbath in the Country.
The Martyr.
The Christian's Work, a Sermon, by Rev A. Brown.
The Day of Prosperity.
The Youth Redeemed.
Glimpses from a City Window.
Intelligence.
Missionary Agent.
Ministry at Large.
Dissenters' Chapel Bill.
Theological Liberality.
Prayer Meetings.
Roman Catholicism in Great Britain.
Religious Animosity.
Just published by L. C. BOWLES, 118 Washington st. aug31

CHILD'S FRIEND FOR September. Just Published, by L. C. Bowles, 118 Washington St.
—CONTENTS—
On Humility.
Ferdinand, or the Temptation: (concluded.)
Christs Legacy of Peace.
Letter from a Sailor Boy.
'Thy Will be Done.'
An Allegory.
A Parable.
The Three Brothers. aug31

BENNETT'S
Daguerreotype Miniature Rooms,
No. 109 WASHINGTON STREET,
BOSTON.
aug31 (Up one Flight Stairs.)

FENELON'S WRITINGS. Thoughts on Spiritual subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.
'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.' [Ch. Watchman.
'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight.—The typographical dress of the present volume is beautiful and befitting its contents.' [Zion's Herald.
'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.' [Ch. Register.
Published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. aug24

CONSOLATORY VIEWS OF DEATH, addressed to a friend under bereavement, to which are added some Prayers in affliction, by Henry Colman. Just received by W. CROSBY, 118 Washington st. aug24

BIBLES AND TESTAMENTS. A large ass

POETRY.

DAVID'S LAMENTATION OVER SAUL AND JONATHAN.

The paraphrast has introduced in this version the beautiful idea suggested by many critics, that David, in the phrase, '*beauty* of Israel,' has reference to the literal meaning of the Hebrew word—'the gazelle,' and compares the death of Jonathan, the young and graceful, on Mount Gilboa, to the gazelle, which, when wounded, is said to go up into high places to die.—The literal rendering would be, 'Thy gazelle, O Israel, is slain upon her high places.'

Thy beauty bleeds, O Israel!
How low the great and mighty lie!
Alas! thy beautiful gazelle
Climbs her high places—there to die.

O not in Gath the tidings tell,
Nor let the streets of Askelon
Hear how the brave and mighty fell,—
Proclaim the glory that is gone!

How would Philistine maids rejoice,
How would their boastings fill the sky,
Yea, the uncircumcised the voice
Of taunt and triumph lift on high!

Ye mountain-heights of Gilboa!
Let there henceforth be no more dew
By night, nor showers descend by day,
Nor fields of offerings wave on you.

For there the shield of Saul was seen
A trampled, vile, dishonored thing,
Of Saul,—as though he had not been
Of God anointed prophet-king.

The blood of captains slain might track
The bow of Jonathan: and when
Did once the sword of Saul come back,
Unfleshed with fat of mighty men?

O lovely in their lives and fair
Were Saul and Jonathan: the grave
Divides them not—together there
They slumber, as they fell—the brave!

Together flew they to the fray,
Swifter than eagles in their flight,—
Swifter than eagles to the prey,
Stronger than lions in their might.

Daughters of Judah! weep for Saul,
Who gave you scarlet, yea, and gold;
For him let tears of sorrow fall,
Whom ye shall never more behold.

How fallen in the midst of fight,
Alas, how low the mighty lie!
O Jonathan, upon thy height
Of promise fair that thou should'st die!

Alas, I am distressed for thee,
My brother Jonathan! O when
Such love as thou hast shown to me,
Shall I on earth behold again?

How pleasant hast thou been to me!
Thy love was wonderful—divine;
The love of woman could not be
More tender or more true than thine.

How fallen are the men of might,
Struck down amidst their places high!
Broken in fight and spurned in flight,
Alas, how low war's weapons lie! C. T. B.

PARTING OF THE WIDOW'S SON.

BY MRS. L. H. SIGOURNEY.

Yon slender boy his bark hath launched
On life's deceitful tide;
His balmy years of childhood o'er,
He goes without a guide
Amid the stir and strife of men
His devious course to run,
The tempter and the snare to bide—
God bless the widow's son.

He turneth from the pleasant door,
And from the garden fair,
Where with his little spade he wrought
Beneath a mother's care—
He bears his head like manhood high,
Yet tears their course will run,
When on his stranger-bed he rests—
God bless the widow's son.

Ye say he goeth forth alone
To dare the eventful field—
No, no! a spell is round him thrown,
More firm than diamond shield—
A mournful mother's fervent prayer!
So, till his life is done,
Till time and toil, and change are o'er—
God bless the widow's son.

MISCELLANEOUS.

WINE.

[Concluded.]

Wargrave paused for a moment; during which I took care to direct my eyes towards the frigate.

"Among those female friends, was a certain Sophy Cavendish, a cousin of Mary's; young, handsome, rich—richer and almost as handsome as herself; but gifted with that intemperate vivacity which health and prosperity inspire.—Sophy was a fearless creature, the only person who did not shrink from my fits of ill-temper. When I scolded, she bantered; when I appeared sullen, she piqued me into cheerfulness.—We usually met in morning visits, when I was in a mood to take her raileries in good part.—To this playful girl it unluckily occurred to suggest to her cousin, 'Why don't you manage Wargrave as I do? why don't you laugh him out of his perversity?' And Mary, to whose disposition and manners all these *agaceries* were foreign, soon began to assume a most provoking sportiveness in our domestic disputes, would seize me by the hair, the sleeve, point her finger at me when I was sullen, and laugh heartily whenever I indulged in a reproof. I vow to Heaven, there were moments when this innocent fully made me hate her! 'It does not become you to ape the monkey tricks of your cousin,' cried I, one night when she had amused herself by filliping water across the desert-table while I was engaged in an intemperate professional dispute with an old brother officer—'In trying to make me look like a fool, you only make a fool of yourself!'—'Don't be intimidated by a few big words,' cried Miss Cavendish, when this ebulition was reported to her. 'Men and nettles must be bullied into tameness; they have a sting only, for those who are afraid of them——Persevere!' She did persevere; and, on an occasion equally ill-timed, again the angry husband retorted severely upon the wife he loved. 'You must not banter him in company,' said Sophia. 'He is one of those men who hate to be shown up before others. But when you are alone, take your revenge. Treat his anger as a jest. Prove to him you are not afraid of him; and since he chooses to behave like a child, argue with him as children are argued with.'

"It was on my return from a club-dinner, that Mary attempted to put these mischevous precepts into practice. I was late—too late; for, against my will, I had been detained by the jovial party. But, instead of encouraging the apologies I was inclined to offer for having kept her watching, Mary, who had been beguiling the time of my absence in her dressing-room with an entertaining book, by which her spirits were exhilarated, began to laugh at my excuses; to banter, to mock me. I begged her to desist. She persisted. I grew angry. She replied to my invectives by a thousand absurd accusations, invented to justify her mirth. I bade her to be silent. She only laughed more loudly. I stamped, swore—raved;—she approached me in mimicry of my violence. *I struck her!*"

When Wargrave's melancholy voice subsided into silence, the expressions of my countryman, Tobin, (the prototype of Knowles) involuntarily recurred to my mind—

"The man who lays his hand,
Save in the way of kindness, on a woman,
Is a wretch, whom 't were base flattery to call a coward."

"I know not what followed this act of brutality," cried Wargrave, rousing himself. "I have a faint rememberance of kneeling and imploring, and offering the sacrifice of my life in atonement for such ingratitude. But I have a very strong one of the patient immobility which, from that moment, poor Mary assumed in my presence. She jested no more; she never laughed again. What worlds would I have given had she remonstrated—defended herself—resented the injury! But no! from that fatal night, like the enchanted princess in the story, she became converted into marble whenever her husband approached her. I fancied—so conscious are the guilty—that she sometimes betrayed an apprehension of leaving our child in the room alone with me. Perhaps she thought me mad! She was right. The brief insanity inspired by wine had alone caused me to raise my hand against her."

"But you had no reason to suppose that, on this occasion, Mrs. Wargrave again conferred with her family touching your conduct?"

"No reason; yet I did suppose it. I knew the secret had been kept from her brothers; for if not, fine manly fellows as they were, nothing would induce them again to sit at my board.—But there *was* a person whose interference between me and my wife, I dreaded more than theirs; a brother of Sophy Cavendish, who had loved Mary from her childhood, and wooed her, and been dismissed shortly after her acquaintance with myself. That fellow I never could endure! Horace Cavendish was the reverse of his sister; grave, even to dejection, cold and dignified in his demeanor; sententious, taciturn, repulsive. Mary had a great opinion of him, although she had preferred the vivacity of my manner, and the impetuosity of my character. But now that these qualities had been turned against herself, might not a revulsion of feeling cause her to regret her cousin? She must have felt that Horace Cavendish would have invited an executioner to hack his arm off, rather than to raise it against a woman! No provocation would have caused him to address her in those terms of insult, in which, on more than one occasion, I had indulged. I began to hate him, for I felt *little* in his presence. I saw that he was my superior in temper and breeding; that he would have made a happier woman of my wife. Yet I had no pretext for dismissing him my house. He came, and came, and sat there day after day, arguing upon men and things, in his calm, measured, dispassionate voice. He could not but have seen that he was odious to me; yet he had not the delicacy to withdraw from our society. Perhaps he thought I was not to be trusted with the deposite of her happiness?"

"But surely," said I, beginning to dread the continuation of my recital, "surely after what had already occurred, you were careful to refrain from the stimulants which had betrayed you into an unworthy action?"

"Right. I was careful. My temperance was that of an anchorite. On the pretext of health, I refrained for many months from tasting wine. I became myself again. My brothers-in-law called me milksop! I cared not what they called me. The current of my blood ran cool and free. I wanted to conquer back the confidence of my wife!"

"But perhaps this total abstinence rendered the ordeal still more critical, when you were compelled occasionally to resume your former habits?"

"Right again. I was storing a magazine against myself! There occurred a family festival from which I could not absent myself—the wedding of Sophy Cavendish. Even my wife relaxed in her habitual coldness towards me, and requested me to join the party. We met; a party of some thirty—*giggling*, noisy, brainless, to jest and to be merry. It was settled that I must 'drink the bride's health;' and Mrs. Wargrave extended her glass towards mine, as if to make it a pledge of reconciliation. How eagerly I quaffed it! The champagne warmed my heart. Of my free will I took a second glass. The bridegroom was to be toasted; then the family into which Sophy was marrying; then the one she was quitting. At length the health of Mrs. Wargrave was proposed.—Could I do otherwise than honor it in a bumper? I looked towards her for further encouragement—further kindness; but instead of the expected smile, I saw her pale, trembling, anxious.—My kindling glances and heated countenance perhaps reminded her of that fatal night which had been the origin of our misunderstanding.—Yes, she trembled; and, in the midst of her agitation, I saw, or fancied I saw, a look of sympathy and good understanding pass between her and Horace Cavendish. I turned fiercely towards him. He regarded me with contempt; that look at least I did not misinterpret: *but I revenged it!*"

Involuntarily I rose from the parapet, and walked a few paces towards the frigate, in order that Wargrave might recover breath and composure. He followed me—he clung to my arm; the rest of his narrative was spoken almost in a whisper.

"In the mood which had now taken possession of me, it was easy to give offence; and Cavendish appeared no less ready than myself. Mary's brother tried to pacify us, but the purposes of both were settled. I saw that he looked on me as a venemous reptile to be crushed; and I looked upon him as the lover of Mary. One of us must die to extinguish such deadly hatred. We met at sunrise. Both were sober then. I shot him through the heart!"

"I had once the misfortune to act as second in a mortal duel, my dear Wargrave," said I; "I know how to pity you."

"Not *you*!" faltered my companion, shuddering with emotion. "You may know what it is to contemplate the ebbing blood, the livid face, the leaden eye of a victim; to see him carried log-like from the field; to feel that many lips are cursing you—many hearts upbraiding you; but you cannot estimate the agony of a position such as mine with regard to Mary. I surrendered myself to justice; took no heed of my defence. Yet surely many must have loved me; for, on the day of trial, hundreds of witnesses came forward to attest my humanity, my generosity, my mildness of nature."

"Mildness!"

"Ay! Save when under that fatal influence, (the influence which stimulates me this very moment,) my disposition is gentle and forbearing. But they adduced something which almost made me long to refute their evidence in my favor. Many of our mutual friends attested upon oath that the deceased had been observed to seek occasions of giving me offence. That he had often spoken of me disparagingly, threateningly; that he had been heard to say, I *deserved* to die! I was now sure that Mary had taken him into her confidence; and yet it was by my wife's unceasing exertions that this mass of evidence had been collected in my favor. I was acquitted. The court rang with acclamations; for I was 'the only son of my mother, and she was a widow;' and the name of Wargrave commanded respect and love from many, both in her person, and that of my wife. The Cavendish family had not availed itself mercilessly against my life. I left the court 'without a blemish upon my character,' and with gratitude for the good offices of hundreds. I was not yet quite a wretch."

"But I had not yet seen Mary! On the plea of severe indisposition, she had refrained from visiting me in prison; and now that all danger was over, I rejoiced she had been spared the humiliation of such an interview. On the eve of my trial, I wrote to her; expressing my wishes and intentions towards herself and our child, should the event prove fatal; and inviting her to accompany me instantly to the continent, should the laws of my country spare my life. We could not remain in the centre of a family so cruelly disunited, in a home so utterly desecrated. I implored her, too, to allow my aged mother to become our companion, that she might sanction my attempts in a new career of happiness and virtue. But, although relieved by this explanation of my future views, I trembled when I found myself once more on the threshold of home. To meet her again—to fall once more upon the neck of my poor mother, whose blindness and infirmities had forbidden her to visit me in durance! What a trial. The shouts of the multitude were dying away in the distance; my sole companion was a venerable servant of my father's who sat sobbing by my side. He had attended as witness at the trial. He was dressed in a suit of deep mourning, probably in token of the dishonor of his master's house."

"The windows are closed," said I, looking anxiously upwards, as the carriage stopped. "Has Mrs. Wargrave—has my mother quitted town?"

"There was no use distressing you, Master William, so long as you was in trouble," said the old man grasping my arm. "My poor old mistress has been buried these six weeks; she died of a stroke of apoplexy, the day after you surrendered yourself. We buried her, sir, by your father."

"And my wife?" said I, as soon as I could recover my utterance.

"I don't rightly understand,—I can't quite make out, I believe you will find a letter," said my gray-headed companion, following me closely into the house.

"From Mary?"

"Here it is," he replied, opening a shutter of the cold, grim, cheerless room, and pointing to the table.

"From Mary!" I again reiteratdd, as I snatched it up. "No! *not* from Mary: not even from any member in the family; not even from any friend,—from an acquaintance. *It was a lawyer's letter*: informing me, with technical precision, that 'his client, Mrs. Mary Wargrave, conceiving she had just cause and provocation to withdraw herself from my roof, had already taken up her abode with her family; that she was prepared to defend herself, by the strong aid of the law, against any opposition I might offer to her design; but trusting the affair would be amicably adjusted. His client, Mrs. Mary Wargrave, moreover demanded no other maintainance than the trifle allowed by her marriage settlement, for her separate use. Instead of accompanying me to the continent, she proposed to reside with her brothers."

"And it was by the hand of a lawyer's clerk I was to learn all this! The woman—the wife—*whom I had struck*!—was prepared to plead 'cruelty' against me in a court of justice, rather than live with the murderer of her minion! She knew to what a home I was returning; she knew that my household gods were shattered;—and at such a moment abandoned me!"

"Drink this, master William," said the poor old man, returning to my side with a salver and a bottle of the Maderia which had been forty years in his keeping. "You want support, my dear boy; drink this."

"Give it me," cried I, snatching the glass from his hands. "Another—another!—I do want support; for I have still a task to perform. Stop the carriage; I am going out. Another glass?—I must see Mrs. Wargrave! Where is she?"

"Three miles off, sir, at Sir William's. My mistress is with her elder brother, sir. You can't see her to-night. Wait till morning; wait till you are more composed. You will lose your senses with all these cruel shocks!"

"I have lost my senses!" I exclaimed, throwing myself again into the carriage. "And therefore I must see her—*must* see her before I die."

"And these frantic words were constantly on my lips till the carriage stopped at the gate of Sir William Brabazon. I would not suffer it to enter, I traversed the court-yard on foot; I wished to give no announcement of my arrival. It was dusk. The servant did not recognize me, when, having entered the offices by a side door, I demanded of a strange servant admittance to Mrs. Wargrave. The answer was such as I had anticipated. 'Mrs. Wargrave could see no one. She was ill; had only just risen from her bed.' Nevertheless, I urged the necessity of an immediate interview. 'I must see her on business.' Still less. 'It was impossible for Mrs. Wargrave to see any person on business, as Sir. William and Mr. Brabazon had just gone into town; and she was quite alone, and much indisposed.' 'Take in this note,' said I, tearing a blank leaf from my pocket-book, and folding it to represent a letter. And following with caution the servant I despached on my errand, I found my way to the door of Mary's apartment. It was the beginning of spring. The invalid was sitting in a large arm chair before the fire, with her little boy asleep in her arms. I had preceded the servant into the room; and by the imperfect fire-light, she mistook me for the medical attendant she was expecting.

"Good evening, Doctor,' said she, in a voice so faint and tremulous, that I could scarcely recognize it for hers. 'You will find me better to-night. But why are you so late?"

"You will, perhaps, find me too early," said I, placing myself resolutely beside her chair, "unless you are disposed to annul the instrument with which you have been pleased to complete the measure of your husband's miseries. Do not tremble, madam; do not shudder; do not faint. You have no personal injury to apprehend. I come here a broken hearted man, to learn my award of life or death." And, in spite of my false courage, I staggered to the wall, and leaned against it for support.

"My brothers are absent," faultered Mary. 'I have no counsellor at hand, to act as mediator between us.'

"For which reason I hazard this appeal. I am here to speak with my own lips to your own ears, to your own heart. Let its unbiased impulses condemn me or absolve me. Do not decide upon the suggestions of others."

"I have decided," murmured Mrs. Wargrave '*irrevokably*.'

"No, you have not!" said I, again approaching her; "for you have decided without listening to the defence of your husband, to the appeal of nature. Mary, Mary! have you so soon forgot the vows of eternal union breathed in the presence of God? On what covenant did you accept my hand, my name, my tenderness? On that of a merciful compromise with the frailties of human nature; 'for better, for worse, for richer, for poorer, in sickness and in health.' It has been for worse, for I have been perverse, and wayward, and mad; it has been for poorer, for my good name is taken from me: it has been for sickness, for a heavy sickness is upon my soul. But is the covenant less binding? Are you not still my wife?—my wife whom I adore, my wife whom I have injured, my wife whose patience I would requite by a whole life of homage and adoration, my wife who once vowed a vow before the Lord, that, forsaking all others, she would cleave to me alone? Mary, no human law can contravene this primal statute. Mary, you have no right to cast from you the father of your child."

"It is for my child's sake that I seek to withdraw from his authority," said Mrs. Wargrave, with more firmness than might have been expected; a firmness probably derived from the contact of the innocent and helpless being she pressed to her bosom. No! I cannot live with you again: my confidence is gone, my respect diminished. This boy, as his faculties become developed, would see me tremble in your presence: would learn that I fear you; that——"

"That you despise me! speak out, Madam; speak out!"

"That I pity you," continued Mary, resolutely; "that I pity you, as one who has the reproach of blood upon his hand, and the accusation of ruffianly injury against a woman on his conscience."

"And such are the lessons you will teach him; lessons to lead him to perdition, to damnation; for, by the laws of the Almighty, Madam, however your kindred or your lawyers may inspire you, the father, no less than the mother, must be honored by his child."

"It is a lesson I would scrupulously withhold from him; and, to secure his ignorance, it is needful that he should live an alien from his father's roof. Wargrave our child must not grow up in observation of our estrangement."

"Then by Heaven, my resolution is taken! Still less shall his little life be passed in watching the tears shed by his mother for the victim of an adulterous passion! You have appealed to the laws: by the laws let us abide. The child is mine, by right, by enforcement. Live where you will—defy me from what shelter you please: but this little creature whom you have constituted my enemy, remains with me! Surrender him to me, or dread the consequences!"

"You did not!" I incoherently gasped, seizing Wargrave by the arm, and dreading I knew not what.

"Have I not told you," he replied, in a voice which froze the blood in my veins, "that before quitting home, I had swallowed half a bottle of Maderia? My frame was heated, my brain maddened. I saw in the woman before me only the minion, the mourner of Horace Cavendish. I had no longer a wife."

'And you dared to injure her?'

"Right boy; that is the word,—*dared*! It was cowardly, was it not? brutal, monstrous. Say something that may spare my own bitter self-accusations."

Involuntarily I released myself from his arm.

"Yes, Mary, like yourself, prepared herself for violence at my hands," continued Wargrave, scarcely noticing the movement; "for instinctively she attempted to rise and approach the bell; but, encumbered by the child, or by her own weakness, she fell back in her chair.—'Don't wake him,' said she, in a faint, piteous voice, as if after all, his helplessness constituted her best defence.

'Give him up then, at once. Do you think I do not love him. Do you think I shall be less careful of him than yourself? Give him up to his father.'

'For a moment, as if overcome, she seemed attempting to unclasp the little hand which, even in sleep, clung tenderly to her night dress. For a moment she seemed to recognize the irresistibility of my claim.'

'The carriage waits, said I sternly. Where is his nurse?'

'I am his nurse,' cried Mary, bursting into an agony of tears. 'I will go with him. To retain my child, I will consent to live with you again.'

'With *me*! Am I a worm that you think to trample on me thus? Live with me, whom you have dishonored with your pity, your contempt; your preference of another? Rather again be arraigned before a criminal tribunal, than accept such a woman as my wife.'

'As a *servant* then; let me attend as a servant on this little creature, so dear to me, so precious to me, so feeble, so'——

'Is it Cavendish's brat, that you plead for him so warmly?' cried I, infuriated that even my child should be preferred to me. And I now attempted to remove him by force from her arms.

'Help! help! help!' faltered the feeble half-fainting mother. But no one came, and I persisted. Did you ever attempt to hold a struggling child—a child that others were struggling to retain—a young child—a soft, frail, feeble child? And why did she resist? Should not she, woman as she was, have known that mischief would arise from such a contact? She who had tended those delicate limbs, that fragile frame? The boy wakened from his sleep—was screaming violently. He struggled, and struggled, and moaned, and gasped. But on a sudden, his shrieks ceased. He was still, silent breathless'——

'Dead!' cried I.

'So she imagined at the moment, when, at the summons of her fearful shrieks, the servants rushed into the room. But no, I had not again become a murderer: a new curse was in store for me. When medical aid was procured, it was found that a limb was dislocated: the spine injured: the boy a cripple for life.'

'What must have been his father's remorse!'

'His father was spared the intelligence. It was not for fourteen months that I was removed from the private madhouse, to which, that fatal night, I was conveyed a raving maniac. The influence of wine, passion, horror, had induced epilepsy; from which I was only aroused to a state of phrenzy. Careful treatment and solitude gradually restored me. Legal steps had been taken by the Brabazon family during my confinement, and my mutilated boy is placed by the Court of Chancery, under the guardianship of his mother. For some time after my recovery I became a wanderer on the continent, with the intention of wasting the remnant of my blighted existence in restless obscurity. But I soon felt that the best propitiation, the best sacrifice to offer to my injured wife and child, was an attempt to conquer for their sake, an honorable position in society. I got placed on full-pay in a regiment appointed to a foreign station. I made over to my boy the whole of my property, I pique myself on living on my pay, on drinking no wine,—on absenting myself from all the seductions of society. I lead a life of penance, of penitence, of pain. But, some day or other, my little victim will learn the death of his father, and feel that he devoted his wretched days to the duties of an honorable profession, in order to spare him further dishonor as *the son of a suicide*."

'Thank God!" was my murmured ejaculation, when at this moment I perceived the boat of the Astræa; whose approach enabled me to cover my emotion with the bustle of parting.—There was not a word of consolation—of palliation, to be offered to such a man. He had indeed afforded me a fearful commentary on my text. Never before had I duly appreciated the perils and dangers of Wine!

'And it is to such a stimulus,' murmured I, as I slowly rejoined my companions, 'that judge and juror recur for strength to inspire their decrees: to such an influence, that captain and helmsman turn for courage in the storm: to such a cousellor, the warrior refers his manœuvres on the day of battle; nay, even that the minister, the chancellor, the sovereign himself, dedicate the frailty of their nature! That human life, that human happineas, should be subjected to so devilish an instrument. Against all other enemies, we fortify ourselves with defence; to this master fiend we open the doors of the citadel.'

My meditations were soon cut short by the joyous chorus of a drinking-song, with which Lord Thomas' decoctions inspired the shattered reason of the commandants, superior and inferior, of His Majesty's ship the Astræa.

STILL FURTHER IMAROVEMENTS IN THE MAGNETIC TELEGRAPH. Professor Morse's attention to his useful invention, the Magnetic Telegraph, has enabled him to carry it to still greater perfection. He has reduced the battery from eighty to ten cups. The Telegraph has been actually efficiently operated with *only two cups!* from Baltimore to Washington, *forty miles*. Thus is the expense of a large battery, with its dirt and care, dispensed with, and the advantage of the Telegraph brought within the means of neighborhoods, of families, and even of individuals.—Another improvement is the number of characters which may be written in a given time. But perhaps the most successful experiment is that which was recently tried of sending the electric fluid across water without the aid of wires. The *water itself* is made by Professor Morse's arrangement the efficient conductor of the electric fluid. This discovery of the Professor's is not merely of scientific but also of practical importance, and leads to new speculations on the availability of the Electric Telegraph in situations hitherto thought to be shut out from its advantages. The Professor himself has suggested that should there be constructed a line of Telegraphic conductors along the Connecticut shore of the Long Island Sound, and also along the Long Island Railroad, every town on the Long Island shore and also on the Connecticut shore would be in certain and constant communication with each other, without the necessity of any other connection but the water of the Sound. This is certainly the most wonderful of the discoveries which have been made in the experiments with the invention. [Mail.

THE POETRY AND HISTORY OF WYOMING. The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the Author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present century; by Wm. L. Stone; 12mo, plates. A few copies for sale by J. MUNROE & CO, 134 Washington st. aug10

THE LITERARY REMAINS OF THE DAVIDSONS—of Margaret Miller Davidson, with a Memoir by Washington Irving, of Lucretia Maria Davidson, with a Memoir by Miss Sedgwick; of Mrs Davidson, edited by Miss Sedgwick. For sale by W. CROSBY, 118 Washington st. aug17

LEA, or the Baptism in Jordan, by Strauss, Author of Helon's Pilgrimage, The Life of Christ, &c.—For sale by W. CROSBY, 118 Washington street. aug17

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that prey upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case wit chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street,	Salem.
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street,	Lynn.
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

BOSTON SUNDAY SCHOOL HYMN BOOK. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationational Sunday School, (Rev. Mr Barrett's) Boston,
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

"The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, rural excursions, &c. To the whole is appended a series of lessons and prayers appropriate for the opening and close of school. This book has the approbation of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE,
Publisher, 124 Washington st.
je29

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

WATERMAN'S PATENT
PNEUMATIC SHOWER BATH,
AND IMPROVED BATHING PAN,
At 85 Cornhill, 6 Brattle, and 73 Court streets.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

my25 6m NATH'L. WATERMAN.

CHURCH LAMPS AND COMMUNION WARE. The subscribers invite the attention of purchasers to their extensive stock of Church and Hall Lamps, including Chandeliers of every description, Pulpit and Gallery Lamps, in greater variety than can be found at any other establishment; also a large assortment of Silver, Silver Plated, and Britannia Communion Service, embracing Flagons of 3 sizes, Plates, Cups, Baptismal Fonts, etc, all of which are offered for sale at low prices; with a general assortment of Fancy Hard-ware goods, and House-keeping articles, at wholesale or retail, upon the most favorable terms.

LOWS, BALL & CO.,
123 Washington street.
my25 6mis&os

SABBATH DAY BOOK. Just published by B. H. GREENE, 124 Washington st., 'The Sabbath Day Book,' for Boys and Girls, 2d edition. Also, 'The Week Day Book,' for Boys and Girls aug17

DANIELL & CO.,
201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.
ap20

CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

SIR,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

SIR,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to